

C 13044
61395 SL

REPRODUCED FROM THE COPY IN THE

HENRY E. HUNTINGTON LIBRARY

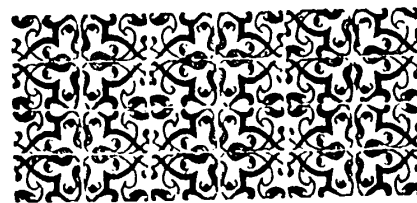
FOR REFERENCE ONLY. NOT FOR REPRODUCTION

Throckley.
A N
ÆTHIOPIAN
Historie:

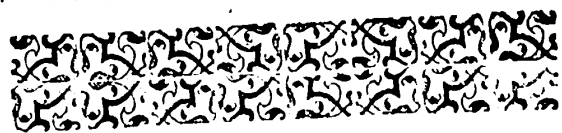
*Fyrst written in Greeke by Heliodorus, and
translated into English, by T. V.*

No lesse witty then pleasant : being newly corrected and
*augmented, with diuers new additions
by the same Author.*

Whereunto is also annexed the Argument of euery
Booke in the beginning of the same,
*for the better understanding
of the Storie.*



Printed at London for William Cotton, and
are to be sold at his shop, adioyning
to Ludgate, 1605.



To the Right honorable Edward
Devere Lord Boulbecke, Earle of Oxford, Lord
great Chamberlain of England, *T. V. wisheth long and*
blessed life, with much increase of
HONOR.

As they somewhat be more precise than I, (right
honourable Earle) which would haue Noble-
men, and such as beare sway and rule in the
weale publike, to be in all manner of sciences great Ar-
tistes, and altogether bookish: so do I farre dissent from
them, that would haue them vnlettred, and flat idiots:
for the bookish man busily attending his owne study, can
not carefully enough tender the state. For such is the
property of knowledge, that it breedeth a contempt of
all other things in respect of it selfe. As for the igno-
rant, it is most euident and plaine, that he can haue no
manner of gouernance, or skill of regiment in his head.
The Greekes in all manner of knowledge and learninge,
did farre surmount the Romanes, but the Romanes in
administring their state in warlike factes, and in com-
monsense, were much their superiours: for the Greekes
were wedded to their learning alone, the Romanes con-
tent with a mediocrtie, applyed themselues to greater
things. I doe not denye, but that in many matters, I
meane matters of learning, a noble man ought to haue
a sight: but to be too much addicted that way, I thinke
it is not good. Nowe of all knowledge fit for a noble gen-
tleman,

THE EPISTLE.

leman, I suppose the knowledge of Histories is moste seeming. For furtheringe whereof, I haue Englished a pasinge fine, and wittye Historie written in Greeke by Heliodorus, and for right good cause consecrated the same to your honourable Lordship. For such vertues be in your honour, so haute courage ioyned with greate skill, such sufficiencie in learninge so good nature and common sense, that in your honour is, I thinke, expressed the right paterne of a noble Gentleman, which in my head I haue conceived, it nothing did dismay me, or for that I was not knowne to your honour, neyther may it seeme any rash attempt for that cause. For sicke is the force of vertue, that she maketh vs to loue, not onely our owne Countrey men by sighte unknowne, but also strangers, which by land and sea bee seuered from vs. Therefore I beseech your honour fauourably to accept this my small trauell in translating Heliodorus, whom if I haue so well translated as he is worthy, I am perswaded that your Honor will like very well of. Sure I am that of other translatours he hath bin dedicated to mighty kings and princes. Therefore accept my good will (honorable Erle) and if opportunity shal serue hereafter, there shall greater things appeare vnder your honors name. Almighty God giue you increase of honor, and keepe and defend you for euer and euer.

Your Honors most humblie to
command, Tho: Underdowne.



To the Reader.

Translated (gentle Reader) not long ago, Heliodorus Aethiopian history, which after I had committed to Maister Francis Coldocke, my friend, he caused the same to bee published: wherewith (though not well aduised) I was well contented, at that time: but now being by riper yeeres better aduised, I am at thy hand forced, to craue pardon of my boldnesse. I am not ignorant that the Stationers shops are so full fraught with bookes of small price, whether you consider the quantitie of them, or otherwise the contentes of them, and that the loosenesse of these our dayes rather requireth graue exhortations to vertue, then wanton allurements to leudnesse, that it were meeter to publish notable examples of godly christian life, then the most honest (as I take this to be) historie of loue: yet, for as muche as this once set abroad, cannot be called backe, I thought it meete to make it as perfect as I could, and to reforme it from those so many horrible escapes, as both my absence which sicknesse procured, as also the vnskillful negligence, or vnskillfulnesse and negligence of the Corrector or Printer, or both, haue filled it withall. For this cause haue I (though vnwilling) viewed it againe. If I shall commend the reading of it to any, I might finde other better to be commended. If I shall compare it with other of like argument, I thinke none commeth neere it. *Mort Darithure*, *Arthur* of little Britaine. yea, and *Amadis* of Gaule. &c. account violent murder, or murder for no cause manhood: and fornication and all vnlawful luste, friendly loue. This booke punisheth the faultes of euill doers, and rewardeth the well liuers. What a king is *Hydaspes*? What a patterne of
of

TO THE READER

"of a good prince? What happy successe had he? Contrariwise, what a lewde woman was *Arface*? What a patern of euill behauiour? What an euill ende had shee? Thus might I say of many other. But although gentle Reader I might well defend the edition of it with good reasones and many, yet had I rather excuse it. By this meanes I hope I shall best satisfie all, and least offende those whom I most desire to please, those I meane whose iudgements are soundest, and farthest from corruption. Fare-well: and God graunt that my labour be profitable to all, (for I feare not, but that it will be pleasant to many) and that none thereby take occasion of offence or dooinge amisse. What I haue done heerein, conference with the former edition wil declare. The notes in the margent wil well supply the want of a Table. Farewell.

The author out of the Latine

Translation.

Heliodorus Emesenus Sophista, the sonne of Theodotus, seemeth to be he of whome Philostratus maketh mention, calling him an Arabian, for that I suppose, those Countreyes are neare the one vnto the other. For Emesia (which is also called in the mappes Emesos) is a Citie of Phoenicia. And thus much may you gesse of the Author, both by that Philostratus hath written, and by the matter also declared so largely. For although the thinges contained in the History be altogether fained, yet are they by him made to agree verie pleasantly. In the stile is much exquisite diligence, yet doth it bring with it a certaine delightful oblectation, united, as is meet in such an argument, with singular mirth.

THE
ÆTHIOPIAN

hystory of Heliodorus.

THE FIRST BOOKE.

The Contents.

Wherin is declared the taking of Theagines and Cariclia by Thyamis Captain of the cheeues of Egypt, and howe they were brought into their countrie, which is called the Pasture, where, in Thyamis his house, they sel acquainted with Cnemon a Græcian, who telleth an excellent tale of his estate. After this is declared the taking of Thyamis by Mitranes, and the burning of the Island, and this did Nausicles by a great summe of money, procure Mitranes, captaine of the watches to doe, because Thermutes one of Thyamis his men, had taken from him a louer of his, named Thisbe, which hee brought to Athens.



As soone as the day appeared, and that the Sunne beganne to shine on the tops of the hills, men whose custome was to liue by rapine and violence, ranne to the top of a hil that stretched toward the mouth of Nylus, called Heracleot: where standing a while they viewed the sea vnderneath them, and when they had looked a good season a farre off into the same, and coulde see nothinge that might put them in hope of praye, they cast their eyes somewhat neare the shoare: where a shippe, tyed with Cables to the maine land, lay

A

at

The Ethiopian History

at roade, without fallers, & full fraughted, which thing, they who were a far off might easily coniecture: for the burden caused the shippe to drawe water within the bourdes of the decke, but on the shore every place was full of men some quite dead, some halie dead, some whose bodies yet panted, & plainly declared that they had been a battell fought of late. But there could be seene no signes or tokens of any iust quarel, but they seemed to be an ill and unlucky banquet, and those that remained, obtained such end. For the tables were furnished with delicate dishes, some whereof lay in the hands of those that were slaine, being in stead of weapons to some of them in the bataile, so suddenly begunne. Other couered such as crope under them to hide their selues, as they thought. Besides, the cuppes were ouerthrowen, and fell out of the hands, either of them that drank, or those who had in stead of stones vsed them. For that sudden mischance wrought newe deuises, and taught them in stead of weapons to vse their pots. Of those who lay ther, one was wounded with an Axe, another was hurte with the shelles of fishes, whereof on the shore there was great plenty, another was all to cruised with a leuer, many burnt with fire, and the rest by diuers other meanes but most of all were slaine with arrows. And be these, God shewed a wonderfull sight in so short time, breuwing bloude with wine, toyning battaile with banketing, mingling indifferently laughter with drinkings and killing with quaffings, providing such a sighte for the theaues of Egypt to gaze at. For they when they had giuen these things the lookinge on a good while from the hill, could not understand what that sight meante for asmuch as they sawe some slaine there. but the conquerours could they see no where, a manifest victorie but no spoils taken away, a shippe without mariners only but as concerning other things untouched, as if she had bene kept with a

gard

of Heliodorus. Lib. 1 2

garde of many men, and lay at roade in a safe harbour. But for all that they knew not what y thing meant, yet they had respect to their lucre and gaine. When therefore they had determined that themselves were the victors, they drew neere vnto the same: and not being now far from the ship, and those that were slaine they saw a sight moze perplexed then the rest a great deale. A maide indued with excellent beauty, which also might be supposed a goddesse, sat vpon a rocke who seemed not a little to bee grieved, with that present mischance, but for all that of excellent courage: shee had a garlande of laurell on her head, a quiver on her backe, and in her left hand a bowe, leaning vpon her thigh with her other hande, and looking downeward, without mouing of her head, beholding a certaine young man a good way off, the which was soze wounded, and seemed to lift vp himself, as if he had bin wakened out of a dead slepe, almost of death it selfe: yet was he in this case of singular beauty, and for all y his cheeks were sprinkled with bloude, his whitenesse did appear so much the moze. He was constrained for grieve to close his eyes, yet caused he the maide to looke stedfastly vpon him, & these things must they needs see, because they saw her. But as soon as he came to himselfe a little, he uttered these words very faintly. And art thou safe and my sweet hart, quoth he: or els hast thou with thy death by any mischance augmented this slaughter: thou canst not, no not by death be seperated from me. But of the fruition of thy sight and thy life, doeth all mine estate depend. Pardon you (answered y maide) both my whole fortune consist whither I shall liue or die, and for this cause, you see (shewing a knife in her hand) this was hethereto ready, but only for your recovering was restrained. And as soon as shee had saide thus, she leapt from the stone, and they who were on the hill, as wel for wonder, as also for the feare they

No strange sights makes theaues forget gaine.

The description of a comely maiden.

A. ij.

had

The Æthiopian History

An euill life
full of feare.
A guilty con-
science a con-
tinual terror

had, as if they had bene stricken with lightning, ran euery man to hide them in the bushes there beside. For she seemed to them a thing of greater price, and more heavenly, when she stood by right, and her arrowes with the sudden mouing of her body, gaue a clache on her shoulders, her apparel wrought with gold glistered against the Sunne, and her haire vnder her garlande, blowen about with the winde, couered a great part of her back. The thæues were greatly afraide of these thinges, the rather for that they vnderstode not what that should meane which they saw. Some of the saide indeede that it was a Goddesse and Diana, other said it was Isis, which was honoured there: but some of them said it was some Priestesse of the Gods, that replenished with diuine fury hath made the great slaughter which there appeared, and thus euery man gaue his verditte, because they knew not the truth. But she haile running to the young man, embraced him, wept for sorrow, kissed him, wiped away his blood, and made pittifull mone, being very careful for his safety, which thing when the Ægyptians had seene, they turned their opinions: And are these, said they, the works of a Goddesse? would a Goddesse kisse a dead man w such compassion? they determined therfore with theselues, that it was best to take hart of grace, & go know what was the matter. When they had therfore encouraged each other a little, they ran downs, and found y maid busie in dressing the young mans woundes, and coming behinde her suddenly, stood stil, and durst neither speake nor do any thing more for their lines.

When she heard the sound of somewhat about her, & their shadowes before her eyes, she lifted her selfe vp a little, and looked backe, but stoped againe straight, no whit abashed to see the thæues in harnesse, but applyed her selfe onely to bind vp his woundes that lay before her. Such is the force of earnest desire and true loue, it de-

spiseth

of Heliodorus. Lib. 1 Fol 3.

spiseth al outward chaunces, be they pleasant or otherwise, onely beholding that which it loueth, and thereabout bestoweth all diligence and trauell. But when the thæues passed by, and stood before her, and seemed that they would enterprize somewhat, she lifted her self vp againe, and beholding them blacke coloured, & euill faoured, sayde: If you be the sprites of those who are slaine here, you trouble vs wrongfully, for most of you were slaine with your own hands. As for vs, if we due any, we did it but in our owne defence, to repell the violence which was proffered to my virginittie, but if you be men alieue, it seemeth you are thæues, as maye be deemed by the time you come in, you may doe vs a pleasure to ridde vs from these present miseries, and by death to finishe this our happie tragedie. Thus did she sorrowfully lament, but they not vnderstanding what she saide, left them there, accounting their owne infirmity, a sufficient garde to keepe them, and hasted to the shippe, and brought out that which was in the same: euery man bearing out as much as hee coulde of gold, siluer, precious stones and sylke, not regarding other things whereof therein was great store. And when they thought, they had enough, and there was such plenty as might seeme to satisfie the thæues desire, laying the pray on the shore, sell to diuision of the same not according to the worth and value of that they had, but contented themselues with equalitie of weight. As for the young man and the mayde, they would take order for them afterwaide. In the meane time another company of thæues, whereof two horsemen were captaines, came toward them: which thing as soone as those saw that had bene there before, not of courage to stirre against them, ranne away as fast as they could, without taking with them any parte of the pray, y they might giue their enemy no occasion to pursue them. For they were in number but ten, and those

Death chend
of all misery.

A iij.

who

The Æthiopian History

See the event
of a comely
personage.

who came vpon them, were thre times as many. And now was the maide a prisoner againe, but yet, not in durance at al. The robbers although they hasted to the spoile: yet partly, because they knewe not what those thinges signified which they sawe, and partly also for feare stayed themselues a while, thinking that the former slaughter had bene made, by the thæues that had bene there before. But when they beheld the maide, though strangely, yet seemly apparelled, which despised those dangers that hanged ouer her hed, as though they had bene none, and altogether imployed her trauel, to ease the yong mans wounds, and took his grieffe as heauily as her owne sorowe, they were not onely stricken with her beauty and hawtines of minde, but wonderfully moued with the comelines of the wounded mans person. Such was the seemelines of his countenance, and talnes of his stature, euen as he lay along asoze them. For by this time was he a litle amended, and his personage had recovered his olde handsomnes againe. At length after they had behelde them a good while, and he dzew neare who was their maister, hee laide hand on the maide, and bad her arise and followe him. She, although she vnderstood not what he said, yet coniecturing what he willed her to doe, dzewe the yong man with her, otherwise she woulde not onely not depart from him, but poynting with a knife to her heart, threathned that she woulde kill her selfe, if they caried them not both togethers. Which thing, when the maister partly by her talke, but moze plainly by her gesture, vnderstood, hoping also to vse his further help in great affaires if he might reconer his helth again, alighted himself from his horse, & comanded his harnes bearer likewise so to do and set his prisoners on them, commanding the reste when they had gathered by the pray to followe them, himselfe like a lackie ranne by their side and stayed the byright, if by meanes of their infir-

of Heliodorus. Lib. 1 4

infirmitie they were in danger to fall. Surely this deed was not without much glozie, for hee, who was their maister, waited vpon them, and he who took them prisoners, was content to serue them. Such is the appearance of very nobilitie, & the force of comelines, which can subdue the disposition of the eues, and bring vnder the wilde and sauage. When they had gone aboute a sixteene furlongs, by the Sea side, they turned down straight to the fote of the hill, and left the Sea on their right hand. And hauing gone ouer the top of the saide hill, they hasted to a pwole that laye on the other side thereof, the maner thereof was thus. The whole place is called the pasture of y Egyptians, about the which is a lowe valley, which receineth certain exundations of Nylus, by meanes wherof it becommeth a pwole, and is in the midst very deepe, about the brimmes whereof are marishes, or fenues: For looke, as the shore is to the Sea, such is the fenues to euery great pwole. In that place haue the thæues of Egypt, how many soeuer they bee, their common wealth. And for as much as ther is but a litle land without the water, some liue in small cottages, other in boats, that they vse as wel for their house, as also for passage ouer the pwole. In these do their women serue them, and if needs require, be also brought to bedde. When a child is borne first, they let him suck his mothers milke a while: but after they feede him with fishes taken in the lake, and roasted in the boate sunne And when they perceiue that he begins to goe, they tie a corde about his legs, & suffer him but onely to go about the boate, teaching him euen at the first after a new fashion to goe by a haulter. And thus what rude seely so euer is borne & bred in the pwole, accounteth the same his countrey, and a sufficiēt defence for the safetie of thæues. And for that cause all such people come thether very fast, for they all doe vse the water in stead of a wall. For conuer the great plenty

What true nobility can do.

The place & abode of the Egyptian robbers described, with the government and maner of life.

The education of their children.

The Æthiopian History

How they be
defended.

of reede that groweth there in the *Qwoy* ground, is in manner as good as a bulwark vnto them. For by deuising many crooked & cumbersome wayes, through which the passages to them by oft vse are very easie, but to other hard, they haue made it as a sure defence, that by no sudden inuasion they may be endamaged. And thus much as touching the Lake, and those Roges that inhabit the same. About the sun setting cometh home their Captaine with all his retinue. Then toke they the young couple from their horses and layd their pray aborde certaine Boates, and the rest of the Robbers that taried at home, which was a great sort, ranne to meete the Captain from out of euery part of the fenne, and welcomed him as if he had bene their king. But when they considered the multitude of the spoiles that they had wonne, And sawe the beautie of the maide to be so heavenly a thing, they gessed that their companions had robbed some church, & that they had brought away the Priest of the Goddess, or rather the liuely picture of the Goddess her self. And thus they coiectured by the maide, because they knewe not what had bene done. And therefore they gratulated their Captaine in heartie wise, for his valiant exploite, and so brought him into his owne house, which was an Ilande farre from the rest, separated to his onelic vse, and a few other, who most commonlie vfed to keepe him company. Whither after he was brought, he commanded the other to depart euerie man to his owne house, charging them the next day all to waite vpon him. Him selfe with a fewe other that taried with him, after they had made a short supper, deliuered the young folkes to the custodie of a Grecian, whom he had taken a few daies befoze, that he might be their interpreter, letting them haue a corner of his owne house, not far from his lodging, with commaundement, as well diligentlie to see to the wounded yong man, as curiously to loke to the maide,

The captains
habitation.

of Heliodorus. Lib. 1. Fol. 5

maide, that she by no meanes should be annoyed. But he, what with his former trauel the day befoze and also with care of his present affaires, fell a sleepe. And when all was whist in the marish, and euerie man at rest, the maide toke that occasion, and absence of men, to be a fit time, to lament and waile, and the rather for that in the night, she coulde neither see or heare any thing, that might comforte her, but contrariwise moue her to sorrow: when therefore with her selfe secretly shee had wailed alone (for she was by the Captaines commaundement seperated from companie, and laid in a simple bedde) and wept verie bitterly. Apollo (said shee) howe much more grieuous punishment doest thou take of vs then we haue deserued? Hast thou not bene sefficiently reuenged on vs, with that that is past? For as much as we are farre from our friendes and kinnsfolkes, and that we were taken by Pyrates, and subiect to sir hindred dangers moze by Sea, but that nowe againe we must on the Lande fall into the handes of thieues and robbers: beside, who knoweth whither any thing worse is like to light vpon vs? When wilt thou make an end? if in death, that shall be voide of iniurie. Oh that death would like me well: but rather then any man should filthily knowe me, which Theagenes neuer did, truly with a halter I woulde ende my life, reseruing my selfe pure and chaste (as hitherto I haue done) euen vnto death, and thereby gaine a beautifull Epitaph for my Angular virginittie, and no iudge shall be so cruell as thou. While she spake thus, Theagenes willed her to be content, and saide: Mine owne deare heart and only ioye Carichia, cease your mourning, I knowe you haue iust cause to complaine, but in your thus doing, you displease God a great deale moze then you thinke, neither haue we neede to prouoke God to wrath, but rather to pray, for that which is mightier, must with praiers, and not with accusation be appeased. You giue

Carichia her
pittifull com-
plaint.

Carichia her
worthy cha-
ritie.

Theagenes
comforteth
Carichia.

A v.

me

The Æthiopian History

me indeed good counsell (quoth she) but I pray you tell me how you fare: Better (said he) then I did yesterday, since this yong mā trimmed my wounds, whereby the burning heat of them is wel cooled. Pea (qd. he) who had the charge to looke to the in the morning you shal see they shalbe in better case, for I wil prouide such an hearbe for you, & with three dressings shal heale vp your wound. And this I haue proued true by experience, for if any that were vnder this captaine since I was taken prisoner, in any conflict hapned to be wounded, he neuer needed many daies to be cured. For I am greatly moued with your estate, you need not maruell at al, for you seeme to be in as ill case as I: I haue the more compassion on you for that you be Grecians, because also I my self am a Grecian born. A Grecian, oh immortall god, cried they out sodainly for ioy, a Grecia indeed both in tongue and countrey. Hereafter we trust to haue some respite fro our mishaps. But what must we call you, saide Theagenes? Cnemon, answered he. Of what part of Greece said Theagenes? Of Athens answered he. And how came you here, said Theagenes? Peace I pray you (quoth he) & ask me that question no more, let vs leaue y to such as write tragedies, neither at this time would I gladly encrease your sorrows, by repeating mine, besides that, the night is so far spent, that the rest would not serue to tell you the same, and we haue great need to take rest, and sleepe after our great trauel. But when they wold not cease, but were still very instant to haue him tell y same, accompting it a great comfort, to heare any man haue as ill luck as they had themselves. Cnemon beganne in this sorte. My fathers name was Aristippus, hee was borne in Athens, one of the vpper Senate, as rich as any commander in the Citie, he, after the deceasse of my mother applied his minde to marrie againe, thinking it an vnreasonable thing for me, his onely sonnes sake, still to be

Cnemon his
excellēt tale.

of Heliodorus. Lib. 1. 6

be of an vncertaine and doubtfull mind. We doth therefore bring home a little woman somewhat fine, but passing malicious named Democera, as soone as shee was married, she reclaimed my father all to her own lure, & made him do what she list, enticing the olde man with her beauty, & was very curious in many other points, for if any woman euer knew how to make a man mad of her, she was better skilled in that art, then any man would thinke, but especially when my Father went forth she would be sorrowfull, and run to him when he came home, and blame him much for his long tarrying, and not stick to tell him, that she would haue died, if he had tarried neuer so little longer: At euery worde would she imbrace him, and moist her kisses with teares, with which meanes my father was so bewitched that he neuer was wel, but when he either had her in his armes, or els looked vpon her: about all other, shee would haue mee in her sight, as if I hadde bene her owne sonne, by this meanes also makinge Aristippus to loue her the better. Sometimes wold she kisse me, oftentimes would she wish, that shee might passe time her selfe with me, wherewith I was wel content, mistrusting nothing lesse, then that shee went about, maruelling also that shee bare such a motherly affection toward me. But when she came to me more wantonly, and that her kisses were more hote then beskemed an honest woman, & her countenance passed modesty, then many thinges caused mee to suspecte her, therefore I conueied my selfe away, & would nothing regarde her faire wordes I will lette other thinges passe, which would be too long to tell, by what meanes she went about to winne mee, what proffers she made, how sometime she would cal me her pretty boy, sometime her sweet heart, then her deere, after, her owne life, last of all to these her fair names, would she adde many enticements with special consideration what I

what meanes
inconstant
women vse
to allure and
also deceiue
men.

His honest
disposition

The Æthiopian History

The Atheni-
ans feast cal-
led Quinqu-
tria.

Democeta
inventeth
how to grieue
Cnemon.

liked best : so that in graue affaires she would be haue
her selfe like my mother, but if she list to dally, then
would she manifestly declare her loue. At length such
a chance befell, when Pallas high feast called Quinqu-
tria was celebrated, on which the Atheniens were ac-
customed to consecrate a shippe by lande, and I (so I
was not then sixtene yeares olde) had sung the vsuall
Hymne of her praise, and done other ceremonies, and
rites due to y^e same, eue as I was attired in my robes,
& my crown on my head, I came home, she, as sone as
she espied me, was by and by distraught of her wittes
and not able with policie to couer her loue any longer,
but for very desire ranne to mee, and toke me in her
armes, and sayde, Oh my young Hippolitus, and my
deare Theseus? In what case was I then thinke you,
who euen now am ashamed to tell you the same. What
night my father supped in the castell, and as it often
happeneth in such company, and publique resort, he de-
termined to lie there all night : that night she came to
me, & strived to haue an vnlawful thing at my hand.
But I with al my power withstood her, and regarded,
neither her flattering wordes, nor faire promises, no,
nor her threatnings : wherefore, fetchng a sighe from
the bottom of her hart, for that time departed, but w^h
in two nightes after, like a mischeuous queane shee
sought all meanes possible to entrappe me, And firste
of all, shee kept her bedde, and when my father came
home, and asked her how she fared, made him answer,
that she was sick, but when he was very importunat,
and desirous to knowe what shee ailed : The goodlye
young man (saide shee) that loued me so well, Sonne to
vs both, whom I (the G D D know) loued a great
deale better then you, when he perceiued by certain to-
kens that I was greate with childe by you, whiche
thing I concealed from you (vntill I knewe the cer-
tainty my selfe) and wayting for your absence, when

of Heliodorus. Lib. 1. 7

I counsell'd him, as my manner was, and perswaded
him to leaue haunting of Harlots, and too much drin-
king (which thinges I knew well enough, but would
neuer tell you of them, least thereby I should incurre
the cruell suspicion of a stepmother with you) while I
say, I talked with him of these thinges alone, no more
but he and I, least he should be ashamed, I wil not tell
the worst, for I am abashed so to doe, nor in what ma-
ner he reuiled both you and me, lastly spurned me on
the belly, and this is the cause of my being in such case
as ye see. Alton as he heard this, he said nothing, nor
asked no questions, neither gaue me leaue to speake
for my selfe, but being perswaded, that she, who loued
me so well, would by no meanes belye me, as sone as
he found me in a certaine corner of the house, buffeted
me with his fistes, and calling his seruants together,
scourged me with rodde, and would not suffer me to
know (which all men do) why I was so cruelly beate.
Then his anger was coled, and he come againe vnto
himself, I said to him, father, yet now at length I pray
you tell me why I haue had so many stripes, wherev^o
he became worse incensed: Oh cleanly dissembler (saide
he) thou wouldst know thine own fault from mee, hee
went in againe to Democeta, but she not yet content,
devised another trick against me. She had a maid cal-
led Thisbe, which could play well on the Virginalles,
and was otherwise fair, and a very proper wench. Her
she made a stale for me, & commaunded her to loue me, &
by and by she did so, and where she refused me, often-
times attempting her before, now she allured me with
countenance, beekes, and many other signes. Nowe
was I somewhat proud, for that on a sudden I was be-
come beautifull, and indeed one night, when she came
to my bedde, thought no scoone to make her come, she
liked her intertainment so well that she came againe,
and continually haunted my bedde. At length, when I
gaue

Aristippus
rigor toward
Cnemon.

Womens su-
ry dangerous

The Æthiopian History

Cnemon de-
ceiued by
Thisbe.

gave her counsell to vse circumspectiō in this matter. & take hede y her mistresse soune her not with me. Cnemon (said she) you seeme to be too simple: if you count it a dangerous matter. for me being a bonde maide bought with money, to be taken a bed with you what punishment thinke you her worthie, that possesseinge her selfe a free womā and lawfully married hath a husband and yet plaiceth the nautipack: Peace (quoth I) I cannot beleue y. Des (said she) if you wil, I will deliuer the adulterer to you, euen in the deede dwinde. If you will so do (quoth I) you shall do me a pleasure. With all my heart (saide she) not only for your sake, who hath been iniured by hir tofore, but for mine also, who for that she hath me in ielousie, am vsed of hir very extremely: wherefore if thou be a man, apprehende him. I promised hir I would so do. and she for y time went her way. About thre nights after she came, and waked me out of my sleep, & told me that an adulterer was come in, & that my father vpon occasion suddenly was gone into the countrey, and he according to y appointment was gone to bedde to Demeneta, therfore it was expedient for me to hast to bee reuenged, and put on my sword. that the knaue might not escape I did so and taking my sword in my hand, followed those which carried a candle before, and went to the bed chamber. When I came neare the doore, and perceiued the glimmering of a candle thogh the liuers, and the doores lockt: I was angrie as I was, brake vp the doores and ranne in crying out, where is that same villaine, the worthie louer of this chaste Dame: Which when I had said I came to the bed in minde to slea them both, but therewith my Father. (O God) leapt out of the bedde and falling on his knees before me, said my sonne haue pittie vpon thy Father, spare his white haire, that hath brought thee vp. We haue done thee wrong indeede, yet not so great that there.

of Heliodorus. Lib. 1. 8

therefore with death. thou shouldest be reuenged on me. Giue not so much to thy wrath. ne ther by thy Fathers blood imbrue thy hands. This with much moze spak my father, humbly vpon his knees desiring me to saue his life. But I as I had bin struk with a thunder bolt. stood still amazed, and looked round aboute after Thisbe, who had I know not howe conueyed her selfe away. neither had one worde to say, neither coulde I tell what was best to do, and in this case my sword fell out of my hands. which Demeneta strait way caught vp, and my father then out of danger laid hands vpon me, and commanded me to be bound. Demeneta in the meane while many waies mouing, and setting him on, did I not tel you this before (cried she) that it was best to loke to the pincocks: which would no doubt if time serued attempt some what. I looked in her face, & perceiued her mind well inough. And he answered, you told me in deed, but I beleueed you not. And thus was I in bonds, and he would not giue me leaue to tel him, how the matter was handled. As soon as it was day, he brought me bounde, as I was, before the people, and strewing ashes on his heade, said I brought not vpps my sonne (ye men of Athens) to see him come to this end, but trusting he would be a staffe to stay mine age vpon as long as he was borne. I brought him vp gentlemanlike, and set him to schole, and when I had wel placed him among our kinsfolkes, and written him in the number of other young men, his equals, and according to the lawes of this Citie, made him one of our Citizens: lastly I led not a very quiet life for his sake, he hath not only forgotten all these things, but also diuersly iniured me, & beaten this womā, who according to our lawe is my second wife. At length he came to me by night with a sword in his hand and was no further from being a parricide. but that Fortune hindered him & by a sobaine scare, his sword fell out of his hand, I flee

Cnemon
bounde.

Demeneta
stirreth vpps
his father a-
gainst him.

Aristip. his
Oration a-
gainst his son
Cnemon.

The Æthiopian History

The true picture of a step-mother

Few friends in extremity

to you, and tel you thereof. And although by the Lawe I might with mine owne hand slea him, yet I would not: therfore remit I my whole cause to your discreti- on thinking that I shall do better, if I punish my son, rather by publike law: then priuate bloudshedde: and therewithall he wept, so did Demeneta also, and fained her selfe to be very sorrowfull for my mishappe, calling me an unhappy creature, as truely shee might, being in daunger to die before my naturall time, whom euil sprites had stirred against my parents. Not onely did she so much outwardly lament, as she testified y same with her teares, and as though her accusation had bin true, with weeping she confirmed the same. And when I craued licence to speak for my self, the scribe came to me, & propounded this strait question, whether I came to my father, or not, wth a sword in my hand, I did (qd. I) but I wil tel you how. Therewith euery mā cryed out, & said, that I ought not to speak for my self: where- fore some indged me woorthy to be stoned to deth, other to be hanged, & some to be cast headlong into y dunge- on. Al this while that they were consulting of my pu- nishment, I cried out, oh my cruel stepmother, alas for my stepmothers sake, am I thus troubled, my stepmo- ther killeth me without iudgment, and many marked my words very wel, and began to suspect as it was in deed, but for al that at that time, could I not be heard, such was the tumult and noise of the people and when the voices were reckoned, those, who condemned me to die, were a thousand seauen hundred, whereof the one halfe would haue me stoned, the other caste into the dungeon, the other, of whom was about a thousand crediting somewhat the suspicion that they had concei- ued of my stepmother, gaue sentence that I shoulde be banished for euer, yet those preuailed, for althogh they were fewer then the whole number of the rest, yet for- asmuch as y other voices differed, seuerally compared with

of Heliodorus. Lib. I 9

with euerie one alone, a thousand was the greater nu- ber. and thus was I banished from my fathers house, & natiue cuntrie. And for al that, yet was not Demeneta unpunished, but how, you shall hereafter knowe. Now we must fall to sleepe, for it is far in the night, and you had neede to take a great deale of ease. May saide The- agenes you shall more grieue vs, if you tell vs not how this mischieuous woman was punished. With you wil needes knowe, then saide Cnemon, giue care. I in such case as I was, after I had this iudgement, came to the hauen, & finding a ship ready to depart, sailed to Aegina, for I knewe I had some kinsfolkes there, by my mo- thers side, when I arriued there and had found those I sought for, at the first, I liued pleasantly inough there, aboute a twenty daies after, coming about as I was wont to doe I walked downe to the hauen, and behold a barke was within kenning. I stayed there a little, & deuised with my selfe whence that barke should come, and what maner of people should be in her. The brydge was scant well placed, when one leapt out, and ranne, & embraced me (his name was Charias, one of my cōpa- nions) and said Cnemon, I bring thee merry tidings, now art thou well reuenged on thine enemye, Deme- neta is deade. Charias saide I, welcome, but why doe you not tel me these ioyful newes, but passe ouer them, as if they were not needefull to be knowne, I pray tell me the manner of this reuenge. Surely I feare much that she died not as other folkes do, neither escaped she such death, as well she had deserued. Justice quoth Charias, hath not utterly forsaken vs, according to Hesiodus minde. But although shee wincke a while vppon the misdoedes of menne, and prolong the re- uenge a good season, yet at length she casteth a ter- rible eye vppon such offendours, who also hath taken iust punishment of the mischieuous Demeneta, ney- ther was any thing either saide or done, whereto by

He goeth on with his tale.

Charias briu- geth Cnemo- newes of De- menetas deth

Justice thogh deferred long hits heavy at last.

The Æthiopian History

Aristippus is
forrowful for
the losse of
his sonne.

Demeneta
loued Cne-
mon better
when he was
gone.

Demeneta
accuseth
Thisbe.

Thisbe, for our olde acquaintāce, I was not made pri-
uie. After thine unhappie father had procured thine
vniust banishment, repenting of that hee had donne,
conuied himselfe to a certaine solitary manner of his,
from the company of men into the countrie, and there
liued eating (as the Proverbe saith) his owne harte
out. But the straightway became madde almost, and
with more hot desire loued thee absent, neither at anye
time ceased she from sorrow, as though she lamented
thy chaunce, but rather in deede her owne mishappe,
(and oh Cnemon, my prettye Boye, daye and night
woulde she crie) callinge thee her owne life, in so much
that when women of her acquaintance came to visite,
and comfort her, they wondred greatly, that shee a
Stepmother, shoulde beare such motherly affection to-
ward thee, but she woulde make them aunswere, that
it was a greater grieffe to her, then, that by any com-
fortable words it might be asswaged, and that few of
them knew what a cozsie it was to her hart, and when
she came againe to her selfe, shee woulde much accuse
Thisbe, in that she had not serued her well: Wh howe
ready art thou (would she say) to dooe mischief, who
hast not now helped me in my loue, but rather caused
me to lose, in the turninge of an hande, my most ioy,
neither grauntedst thou me anye time to chaunge my
minde: and therewith gaue manifest tokens, that she
woulde doe her some harme. She perceiuinge her to
be very wroth, and almost overcome with sorrow, and
prepared to do some great mischief to her, being sette
on, aswell w anger, as loue, determined to preuent hir,
and by beguiling her, to prouide for her owne safetie.
Wherefore she entred in to her and sayd, what a do is
this mistresse? and why do you accuse thus your maide,
for my part I haue alwaies heretofore done, and euen
now also did as you commanded me. If any thing hap-
pened not according to your minde, you must ascribe
that

of Heliodorus. Lib. I 10

that to fortune, and if now also you will commaunde
me to deuise some remedie for your present sorrow, you
shall easilie perceiue, you shall not want my good will.
What remedie (replied she) is there possible to be found
seeing he who cann doe the same, is by distance of place
separated from me, and the vn hoped for lenitie of those
that gaue sentence of him, hath killed me: for if he had
bene stoned, then also in me, had bene quenched, and
dead the blasing flames of my burning desire. For
th whose hope is past, is taken from the heart, & that
which is looked for no more, causeth griened mindes to
intermit al manner of sorrow. Now me thinketh I see
him, and in his banishment heare him, how he casteth
in my teeth the vniust guiles that I insnared him with
as a thing shamefully done, so that I blush to speake
to him: sometimes me thinketh he comes toward me,
and I shall inioy him: sometimes I determine to go to-
ward him, in what coast of the world soeuer it be.

These things set me on fire: these things make me
mad. But, oh ye Gods, I haue as I deserue, for why
did I not rather with godd will seeke to win him, then
by craft to compell him? Why did I not rather hum-
bly pray him, then like an enimie persecute him? Why
would not take me at the first, and by good reason, for
I was another mans. He feared to defile his fathers
bed, but haply either by time, or faire words, he might
haue bin allured to be more gentle vnto me. But I rude
and cruell as though I loued no man, & had authoritie
to compell him, because he obeyed me not at the first, &
for that he despised Demeneta, whome in beauty he far
excelled, haue committed an heynous crime, but in my
Thisbe, what remedie is that, which I wouldest deuise
for me, or saiest is easie? Distresse (quoth she) many me
think that Cnemon is gon out of the city, & territorie
of Athens, as he was iudged to doe: But I know well
enough, who haue searched all thinges narrowlie for
your

Tokens of a
guilty con-
science.

Thisbe with
the like craft
deceiueth hir
mistresse.

The *Æthiopian History*

your sake, that he keepeth himselfe secretly in a certaine place before the Citie. You haue heard of one Arsinoe I knowe well, she that playeth so well on the virginalles, with her helpe, for the mayde after his miserie took him in, promised to goe away with him, and keepeth him at her house, vntill shee can prouide all thinges readie for her iourney. Oh happy Arsinoe (saide Demeneta) both for the former acquaintance which she had with Cnemon, and for the banishment, which she shall haue with him: but what doe these thinges touche vs? Much mistresse, saide shee. I will say, I loue Cnemon & will desire Arsinoe, with whom I haue bene well acquainted a great while, by reason of my art, that she woulde in her stead suffer me to lie with him one night. Which if I shall obtayne, it shall be yours, and he shall thinke you to be Arsinoe, and in her place shall you be with him: and I will prouide for that also, that when he hath drunke a little, he shall goe to bed, and if you gette that you desire, then shall it be best for you to geue ouer your loue. For in many the first experiment hath quenched such earnest desire, for the sake of loue, wherewith we prosecute any thing, is to haue inough thereof, but if this desire shall then also remaine (which God forbid) then shall we make (as the Proverbe saith) a new voyage, and seeke a new way: in the meane time, let vs apply that which the present opportunitie permitteth. Demeneta allowed, and prayed this well, and prayed her not to slacke this determination at all. She craued of her mistresse but one day to bring this about, she went to Arsinoe, and asked her if she knewe not Teledemus, she answered, yes. Let vs haue a chamber I praye you quoth she, for I haue promised him this night, hee shall come first, and I will followe as soone as I haue brought my mistresse to bedde. This done, shee went to Aristippus into the Countrey, and sayd to him thus,

maister,

of *Heliodorus*. Lib. 1 11

maister, I come to you, to accuse my selfe, and ready to take such punishments at your handes as your discretion shall thinke good. By mee you haue losse your sonne, not willing indeede so to doe, yet of trueth an helper to the same. For when I perceiued, my mistresse liued not well, but was iniurious to your bedde, fearing not onely my selfe, if the matter came to lighte by any other for keeping her counsell, should haue some shrewde turne, but especially sorrowfull for your mishap, who for louinge your wife so entirely should haue such recompence, daring not my selfe to tell you of it, came one night, because no man should knowe thereof, and toulde my younge maister, that there was one, who vsed to play the harlotte with my mistresse, hee thinking that then there had bene one with her in bedde (for hee was vered before by her, as you knowe well inoughe) taking his sword in his hande verie angerie, and not esteeming that I saide: then there was none, but thinking that I had repented mee of bewraying the same, ranne like a madde man to your beddes side, what followed you know, now is the time that you may cleare your selfe of your son, though he be in banishment, and may take reuenge on vs both, who haue done you wrong. I will shewe you this night Demeneta (which maketh the matter a greate deale more hainous) lying with her friende in another mannes house without the Citie. I, saide Aristippus, thou wilt shewe mee this, I will make thee free, and my selfe should remine againe, if I were reuenged of mine enimie. I haue bene grieved about the same in my conscience a great while, yet for all that, though I suspected no lesse, because I coulde not conuince it by manifest proofes, I held me content. But what must I do? You know (quoth she) the garde wherin remaineth a monument of the epicures, thither come a litle before night, and tarie for me, when she had

This be accused Demeneta to her maister Aristippus.

The Monument of the Epicures.

The Æthiopian History

Thisbe deceueth her mistress.

Demeneta is taken.

said this, she returned, and coming againe to Demeneta, make ready your selfe, saide she you must be fine, all that I promised you is done. Shee apparelled her selfe, and did as Thisbe commanded her, and when the euening was come, she carried her to the place, as was appointed. When they came nere the house, she willed her to stay a while, and went in her selfe before, and desired Aristoc to go aside into another house, and lette all thinges be quiet, for she said, the yong man was somewhat shamefast, being but of late inured with Venus sportes. She was sone perswaded. Where returning, toke Demeneta, and brought her in, and laid her in bed, and toke the candle away (least you should knowe her, whoe werethen in Acgina) and willed her to take her pleasure and say nothing, and I (she saide) will fetch this yong man into you, for he is making merry herby. Thus shee went forth, and founde Aristippus at the place appointed, and willed him all the way as he came to binde the adulterer fast, he followed her, and when they were come to the house, hee ran into the chamber, and finding the bedde by some light, I haue thee (saide he) O thou much hated of the Gods: While hee spake thus, Thisbe, ran to the dores, and made them giue as greate a crash as she coulde, and cried out, O wonderfull thing the adulterer is fledde, maister take hede you be not deceiued again. Peace (quoth he) be of god cheare, I haue this wicked, and mischievous woman w^h I most desired, and thus after he had takⁿ her, brought her towarde the Cittie. But shee weighing with her selfe (as is like) in what case shee was, the beguiling of her expectation, the shamefulnesse of her offence, the punishment decreed by the lawes, mozcouer bering her selfe because shee was taken in such sort, but especially taking it heauily, that she was thus deluded, and flouted, when she came to the pit, which is in the compass of the place where Platoes scoule was, you know it
I am

of Heliodorus. Lib. 1 12

I am sure, where the noble men and captains doe celebrate the honoz of such as are deceased, after the manner of our countrey, suddenly pulling her self out of the olde mans hands, leapt headlong into the same, and such an unhappy end had that mischayuous woman.

Demenetas death worse than her life.

When saide Aristippus, indeede thy punishment hath preuented the Lawes. The next daye hee declared the whole matter to the people, and scant hauing obteyned pardonne, for that dede, hee went to diuers of his friendes, and deuised with them, by what meanes he might obtaine leaue for you to come home againe. Whether he haue done any thing or no, I cannot tell, for as you see, before anye thinge coulde be finished, I sayled hither about certayne businesse of mine owne. Notwithstandinge you ought to bee in god comforte, that the people will consent easily to your returne, and that your Father shortly will come to seeke you, and fetch you home againe. Thus much Charias tolde mee. What followed, and how I came hither, requirerh both longer talk, and time to tel: and therewithal he wept. So did the strangers also vnder colour of his calamity, but indeed for the remembrance of their owne mishaps: and they hadde not ceased from weeping, if sleepe in a manner flying vpon them, for great desire, had not asswaged their teares. And thus they fell asleepe. But Thiamis (for so was the maister of the thieues called,) when they had passed the greatest part of the night quietly, was after troubled with certaine dreames, and therewith suddenlye awaked, for about the time that cocks crow, whether it be for that (as men say) they naturally perceiue the conuersion of the Sun, when hee approacheth nere to vs, and so are moued to salute that God or els, for too much heat, or desire of meat, by their crowing, they giue such as dwell with them, warning to rise to their worke such a vision sent from God, appeared vnto him. As he entred into his church at Memphis,

Two reasons why the cocks crow.

The Æthiopian History

Memphys.
Thyamis his
drame.

His interpre-
tation thereof

phis in his own city, he thought that all was on fire, & that the altar filled with all kind of beasts, did swimme with bloud, & that the Church porch, the Churchyard, and euery place there about, were filled with the noise, and tumult of men: and that when he came into the priestly place of the Church, the Goddess met him, and gaue Caricia into his hands, and said, Thyami, I commit this maid vnto thy fidelitie yet hauing, thou shalt not haue her, but shalt be vniust, and kil a stranger, but she shall not be killed. After he sawe this, he was troubled in his minde, casting this way and that way how that which was so, shewd vnto him might be taken. At length, being weary of beating his braines thereabouts, he drewe the meaning thereof to his owne wil, and construed it thus. Thou hauinge shalt not haue her, that is a wife, not a maide, any longer. By that thou shalt kill, he coniectured to bee meant, thou shalt breake Hymen, whereof for all that Caricia shoulde not die, and thus did he interprete his dreame, following therein his owne lust and desire. As soone as the day appeared, he commaunded the chiefe of those, who were vnder his iurisdiction, to come vnto him & chargd them to bring forth the their pray, which by a grauer name he termed their spoiles: and calling for Cnemon, willed him also to bringe those with him, who were committed to his custodie, as they were thus caried, oh (said they) what shall become of vs: and therewith they desired Cnemon, if by any meanes he might, that hee would help them. Hee promised so to dooe, and hadde them be of good cheare, affirming that, their Captaine was not now barbarously disposed, but hadde in him some gentlenes & courtesie as one that was come of a noble stocke, but by necessitie compelled to followe such trade of life. After they were brought thither & the rest of the company made halt also, and Thyamis was sette in a higher place, then the rest in the Island, which he

of Heliodorus. Lib 1. 13

he appoynted the place of their meeting, and had commaunded Cnemon (for he vnderstode by this time the Egyptian tongue perfectly, but Thyamis was not very wellskilled in the Greeke) to interprete what he said to the prisoners: my mates (qd. he) of what mind I haue bin euer toward you, you know very wel. For I (as you can beare me witness) although I were the sonne of the priest of Memphys, but frustrate of the priestly honour, for that my yonger brother by craft beguiled me of the same: when I fled to you the better to reuenge my wrong, and recouer mine auncient estate, by all your voices, made your Captaine, haue hitherto liued with you, & not giuing any speciall honour to my selfe, more then to any of the common sorte. But whether money were to be deuided, I euer loued equality, or prisoners sold, I alwaies brought the sum forth to you, accounting it the office of him, that wil rule wel, to do most himselfe, and take equal part of that is gotten, as others of the company do. Such as were strong, I euer iudged to you, and the feeble sort I solde to make money off. I neuer did wrong to women, for such as were of good parentage, I suffered to depart, either redeemed with money, or else for pittye of their ill hap. and such as were of inferiour condition, whom not onely the law of armes made prisoners, but also their continuall vse had taught to serue: I distributed to enery one of you, to do you seruice. At this time, of all the spoiles I craue one thing onely of you, this straunge maide, whom all though I might giue vnto my selfe, yet I thought I should do better to take her with all your consents. For it is a foolish thing by constraining a captaine to seme to do any thing contrary to his friends pleasure. Wherefore I craue this good turn at your hands, not for nought, but rewarding you againe in such sort that of all the other sort, I will haue noe parte at all, for seeinge the propheticall sort of men, despiseth the common sort

The oration
of Thyamis
to his mates.

The duty of
a good captaine

Thyamis desired
to haue
Caricia for
his share, to
make her his
wife.

The Æthiopian History

Three things
to be noted
in choice of
a Wife.

Thyamis af-
keth Cariclia
her opinion
and consent
to the mari-
age.

of women, I haue decreed to make her my companion,
not for pleasure so much, as to haue issue by her: and
therefore am content to rehearse to you the causes that
moue me thus to do. First, she seemeth to be of a good
parentage, which a man may easily gesse by the riches
found about her. Secondly, for that there is nothinge
broken with these aduersities, but euen now also of a
heauie stomack against fortune. Lastly, I see she is of
an excellent nature, and good disposition, by diuers ar-
gumentes: for she doth not onely passe all other in
beauty, and modesty of countenance, but also moueth
all such as looke vpon her, to a certaine kinde of gra-
uitie, and shall therefor leaue behind her a
worthy estimation of her selfe: and which is special-
ly about all that is spoken, to be considered, she seemeth
to be the Priestesse of some Goddesse. For euen in her
aduersitie, she accounteth it an intollerable and hays-
nous offence, to leaue off her sacred scoale, and lawfull
garland. Can there be therefore any marriage (oh you
that be present) more meete, then that a man beeing a
Prophet, shoulde marrye one consecrated to some
God? All they that were present approued his say-
inges, and prayed the Goddes to giue him ioye of his
marriage. Which thing, when he hearde, he sayde to
them againe, I thanke you all, but in mine opinion, it
shall not be amisse, if about this matter wee enquire
the maydes minde, for if I list to vse mine owne au-
thoritie, my will were sufficient, because it is a neede-
lesse thing to aske their good will, whome a man maye
constraine. But in this case, seeing wee intreate of a
lawfull marriage, it is conuenient to be done with both
consents: and so turninge his talke to them, asked the
mayde how she liked that, which was propounded as
touching her marriage, and therewithall willed them to
declare what they were, and where they were borne.
But she casting her eyes to the ground, first, after a
good

of Heliodorus. Lib. 1. 14

god season lifted vp her head, as though she had preme-
ditated somewhat, and therewithall looking vpon Thia-
mis, and with the brightnes of her beauty abashing him
more then euer she did before (for by the inward cogita-
tion of her minde, her cheeks became more redde then
accustomablye they were, and her eyes were verie ear-
nestly bent vpon him) spake thus by Cneimon her in-
terpreter. It were more meet that my brother Theage-
nes here shoulde haue told this tale, for mine opinion is
that a woman ought to keepe silence, & a man amongst
men shuld make answer. But seeing you haue giuen me
leau to speake, it is an especial token of your courtesie,
that you rather meane by perswasion to attempte that,
which is iust, then by force to compell: and the rather
because that which hath bene spoken, most touched me,
I am constrained to passe these bonds which I prescri-
bed my selfe, to answer to the Victors question in so
great an assemblie of men. Wee were borne in Ionia, &
are becom of a noble house of Ephesus. When we came to
the age of fourteene yeares, by the lawe (which calleth
such to the office of priesthood) I was made priest to Dia-
na, & this my brother of Apollo. But forasmuch as this
honour lasted but a yeare, and our time was expired
we prepared to go to Delos with our sacred attire, and
there to make certaine plaies, and to giue ouer our
priesthode according to the manner of our auncestours.
And for this cause was our shippe laden with golde,
silver, goodly apparel, and other necessaries as much as
were sufficient for the expences of the same, & to make
the people a publike feast, & thus we losed out of the ha-
uen, but the parents for that they were olde, and fea-
red the dangerousnes of the voyage, taried at home: but
many of the other Citizens some in our shippe, some o-
ther in shippes of their owne, came to accompanie vs.
After we had ended the greatest parte of our voyage, a
tempest suddenly arose, and a vehement winde, with
fearfull

Cariclias an-
swer.

The dutie of
women in
the presence
of men.

Cariclia her
dissembling
tale to delay
marriage and
yet pacific
Thyamis hot
loue.

The Æthiopian History

fearefull blasts, mouing great waues of the sea, caused vs to leaue our determined iourney, and the gouernour ouercome with the greatnes of the danger, gaue ouer the gouernement, & within a while after, comming out of the hulke committed the rule therof to good Fortune. Then were we driuen with the wind seuen daies, and seuen nightes, at laste, we were cast vpon the shore, wherein you founde vs, and saue the greates slaughter in which place the mariners, as we were banketting, for ioy of our deliuerie not looked for, assailed vs, & for our riches sought to destroy vs but th y were all slaine, not without the destruction of our friendes, and acquaintance and we onely miserable creatures (which woulde God had not happened) obtained the victorie. But seeing it is thus, we haue good cause in this point, to accompte our selues happy, because some God hath brought vs into your handes, where those who feared death, haue now space to thinke on marriage. Which surely I will not refuse. For that the Captaine should be iudged worthy the victors bed doeth not onely passe all other felicitie, but that a priests sonne shal marry a woman consecrated to the Gods, seemeth not to be done without the singular foresight, and prouidence of god. I therefore craue but one thing only, at thy hand Thyamis, suffer me first, as soon as I shall come to any citie, or any place where is an altar, or temple sacred to Apollo, to surrender my priesthood, & the tokens thereof. This might be done verie commodiously at Memphis, when you haue recovered the hono^r of your priesthood, for by that means it shuld come to passe, that marriage ioyned with victorie, & after good luck celebrated, shalbe much more merry. But whether this must be done before, or after, I leaue it to your discretion only my request is, that I may fullfill the rites of my countrie before: I know that you will hereto agree, who haue bin brought vp from your childhood, about holy offices, and

Cariclia seemeth to consent, yet maketh much delay.

She appointeth the place of her marriage.

of Heliodorus. Lib. 1. 15

think also very wel, and reuerently of the gods. With this she made an ende of speaking, and began bitterlie to wepe. All they, who were present, praised her, and willed that it should be done eu^e so, and for their parts, they promised their ready aide, to doe what so euer he would. Thyamis also partly willing, partly agaynst his wil, consented therunto. For through his desire, that he had toward Cariclia, he accounted that same houre wherein these things were a doing, to be an infinite time. Againe, he was pleased with her oration, as it had bene with some Permaides song, and was enforced to consent to her, and therewithall he thought vpon his dream, supposing that he should be married at Memphis. This done, hauing first deuided their bootie, and taking some of the best iuels, which of their owne accord they gaue him, he suffered euery man to depart, with further commaundement to be ready the tenth day after, to goe towarde Memphis. He let the Greeks haue the Tabernacle that they had before: and with th^e was Cnemon, not as a keeper now, but as a companion, and Thyamis furnished them with as good victuall, as there might be gotten. Whereof also Theagenes, for his sisters sake, had part. He determined not to looke vpon Cariclia very oft that her beauty might not moue hote desire, to do some what contrary to that, which by common counsel was decreed, as was before rehearsed. And for these causes, Thyamis wold not looke vpon the maide, thinking it an vnpossible thing, that a man should both looke vpon a faire maide, and keepe him selfe within the bonds of temperance. But Cnemon after euery man was quickly dispatched, & were crept into their corners, which they had in the marish, went to seeke the hearbe which he day before he promised Theagenes. At this time Theagenes hauing gotte fit oportunitie, wept, & cried out, speaking neuer a word to Cariclia, but without ceassing called vpon the Gods.

Thyamis is scant content to driue off the matter.

Sight of thinges vnlawfull is to be auoyded, for feare of intemperance.

Theagenes is offended at Cariclia, and becommeth somewhat ialous.

And

The Æthiopian History

Her witty an-
swer to him.

And when she asked him whither after his accustomed manner he deplored the common mishap, or had any new griefe befallen him: what (quoth he) can be more new, or contrary to equity then to breake an oath and final agreement? Cariclia hath forgotten me, & is content to marry an other man. God defend, said the maid: I praye you be not more græuous vnto me, then the miseries I haue already, neither misdeem any thing, by my talke applyed to the time, & perhaps to some purpose, seeing you haue before by many arguments tried how I am affected towarde you. Except perchance the contrary may happen, and that you sooner change your mind, then I wil depart from any the least iot of my promise. For I am content, and take in good part all these calamities, but that I shall not liue chastlye, and temperately, ther shall be no tozmet I may constrain me. In one thing only I know I haue not ruled my selfe, that is, in I loue that I haue boyn to you, from the beginning, but notwithstanding it is both lawfull and honest: for I not like your louer, but at the first concluding marriage with you, haue committed my selfe to you, and haue liued chastly without copulation hitherto, not without refusing you oftentimes, proffering me such thinges, and haue wayted for occasion to be marryed, if any where it might lawfully be done, which thing, at the first, was decreed betweene vs, & aboue al thinges, by oath established. Beside this, consider how vain you are, if you suppose that I esteem more of a barbarous fellow, then a Grecian, of a thæse, then of him, whom with my heart I loue. What did those thinges then meane, said Theagenes, which in that goodly company were of you openly rehearsed? For in I you fained me to be your brother, it was a very wise deuice, which caused Thiamis to be farre from the ielousie of our loue, and made vs to be together safely. I perceiued also to what ende that intended, which you said

of Heliodorus. Lib. 1. 16

said of Ionia, and of wandering aboute Delos. For they were shadows which might easily couer the truth, Theagenes is not all satisfied with the answer. and deceiue in deede the auditours. But so readily to approue the marriage, and openly to conclude I same, and to appoynte the same therfore, what that should signifie, neither coulde I gesse, neither would I. But I wished that the earth might haue clouen, and swallowed me vp, rather then I should haue scene such an ende of the trauels; and hope that for your sake I vnderooke. Verewithall Cariclia embraced Theagenes, and kissed him a thousand times, & benoyntening his face with her teares, oh, in how good parte, sayde shee do I take these feares, that for my sake you sustaine? For hereby you declare, that you quaille not in your loue towarde me, although many miseries depende thereupon. But know for a truth Theagenes, that at this time wee hadde not talked together, if I had not made him such a promise. For drawing backe with labouring a contrary way, doth much kinde the force of vehement desire: whereas in yeelding talk, and applying the same to the mouing of his wil, hath quieted his burning loue, and with the pleasantnes of my promise, hath brought on sleepe his too hastie appetite. For rude louers at the firste, thinke that they must labour to haue a promise: and after are of quieter minds, still houering in hope, and trusting that at lengthe, they shall enioy that, which was promised. All whiche I foresawing, by my present talke, committed my selfe to him, commending that, which shall followe to the Goddes, and the Angell that at the firste hath obtained the tuition of our loue. Often times the space of a daie, or two hath bene very heathfull, and brought thinges to happie passe, whiche before by noe deuice could any man bring to prosperous end: wherefore I also at this time haue preferred this inuention before all other, pondering with vncertantie, that which is

Cariclia taketh in good part his mistrust of her constancy.

The propriety of gentle answers.

Procrastination is sometime profitable.

The Æthiopian History

is most sure. We must therefore (sweet loue) vse this policie wisely and keepe it secretely, not onely from all other, but also from Cnemon too. For although he seem to fauor our estate, and is a Grecian yet being at this time a prisoner, will perhaps, if occasion serue, be ready to doe the captaine a good turne. For neither this time of friendship, neither countremanthip, is a sufficient pledge to vs of his fidelitie, and trueth: Wherefore if at any time by suspicio he gather any thing touching our estate, at the first we must denye it. For that manner of a lye is tollerable, which profiteth the inuentour, and hurteth not the hearer. While Cariclia spake these thinges, and many such other to this purpose: Cnemon ranne in hastily, and declaring a great perturbation by his countenance, Theagenes (quoth he) I bring you this herbe, wherewith I pray you dresse your owne wounds. But I feare me, you must prepare your selfe, to receiue other as great wounds & trauels as these. But he asked of him, what the matter was, & desired him to tell it more plainly. The time (answered he) will not suffer me: for it is to be feared, least we should see the stripes before, I could tell you the circumstances, But follow me quickly, & Cariclia also, and thus he caried them both to Thiamis. Whome when he found scouring of his helmet and sharpening the pointe of his speare, in good time (said he) are you in hande with your armour, putte them on quickly your selfe, and command the other to doe the like. For such a companie of enemies is at hand, as I neuer saw before, and are neare vs, that I standing on the toppe of the nexte hill, sawe them, and for that cause came running as fast as I could to tell you of their coming, and haue moreover by the way as I came, commended such as I sawe to be in a readines. Thiamis, when he heard this, looked vp, and asked where Cariclia was, as though he had bene more carefull for her, then for him.

What lie best
to be borne
withall

Cnemon tel-
leth Phramis
of enemies
hard at hand

of Heliodorus. Lib. 1 17

himselfe. Whome when Cnemon had shewed to him, standing at the doore, carry her alone (quoth he) into the denne, where our treasures are safely kepte, so that none see her: and leauing her chariely there, couer her face with a musler as the manner is, and come quickly againe. As for the warre, let me alone with it. He had his shield bearer bring his offering, that after sacrifice donne to the Goddes, they might beginne the battell: Cnemon did as he was commaunded, and carried Cariclia away diuersly lamenting, and ofte looking backe vnto Theagenes, and at the length, putte her into the denne. This was no naturall worke, as many are, both in, and vnder the earth: but deuised by the wit of theues, that followed nature, and digged out by their handes very artificially, to keepe their spoiles. And it was made after this sorte. It had a very narrowe mouth, and was shut with priuie doores, so that euen the threshold was in steede of a gate when neede required: and would open and shut verie easily: the inner part was countermined with many ouerthwart waies the which sometime would runne along by themselves a greate way, sometime they would bee intangled like the rotes of trees, but in the ende, they all leade to one plaine place, which receiued a little lighte out of the marshes at a little losse in the toppe, when Cnemon was well experienced in that place, and had put Cariclia into the same, and comforted her many waies, but especialy in that he promised her, that he with Theagenes, at nighte would come vnto her, and that hee would not suffer him to strike one stroke in the battell, but priuily conuayed her out of the same, he lefte her, who spake not one word, but was strik with that mischiefe, as if it had bin with death, in that shee was depriued of Theagenes, whome shee loued as her owne soule, and wente forth, and in shutting of the outmost doore, hee wepte a little, not onely for that of force hee

Cariclia carried to bee kept in the theeues den where their treasure was.

the propertie of that den.

C

was

The *Aethiopian History*

The oration
of Thyamis
to his compa-
nions.

was constrained so to doe, but for her sake also, in as-
much as almost he had buried her quick, and commit-
ted the ioyfullest name in the world, Cariclia, to night
and darkenes. This donne, he came backe to Thia-
mis, whom he found very desirous to fight, & with him
Theagenes, well armed, and making those that were
with him almost mad with his earnest oration, for as
he stood in the midst of them, he said thus. My mates,
I see not to what ende it shoulde tende, to vse manye
wordes, in exhorting you, who need no incouragement
at all, but euer haue accounted warre, the pleasantest
life: especially, for that the sodaine approaching of our
enimies will not permit vs to vse many wordes, for
seeing our enimies doe nowe violently assaulte vs, if
we should not with like courage propulse their violence
it were altogether a pointe of those that in like case
were voide of counsell, and at their wits end.
With therefore we know, we fight not for our wiues,
and children, which onely in some were inough to
make them plucke vp their hearts, (although indeede
they are not of great value, and we shall haue all that
which the conquerors doe gaine, if we gette the victo-
rie) but for our owne liues, and safety, for war among
theus, is neither taken vp with truce, nor ended with
league, but it must needs be, that the victors shal liue,
those who are ouercommed must die, let vs euen with
our harts, and hands hast to meete our cruel enimies.
When he had said thus he looked about for his shilde
bearer, & called him by name, Themutes, but when hee
could not see him any wher, grieuously thertning him,
he ran as fast as he could to the landing place. For by
this time the battel was begun, & a man might see those
that dwelled a far euen in outer coastes of the fen come
into their enimies hands, for they, who came vppon
them, burned by the boates, and cottages of suche as
either were slaine, or else fledde out of the battaile,
whose

How warre
with the eues
is ended.

of *Heliodorus*. Lib. I 18

whose eyes also were dazled with the greates and in-
tollerable brightnesse of the fire, that burned vppon the
roedes, whereof there was great plentie, and their
eares filled with the great noise, and tumult, so that
now a man might both see and heare the whole maner
of the skirmishe, those who dwelled there maintaining
the battaile with all their power, and strengthe, and
their enimies being more in number, and taking them
at a sudden, killed some of them on the earth, other
some they drowned in the pole with boats, and houses
too. Of all which, as wel of those who fought by land,
and lake, did kil, and were killed, as also of those, who
were besette with fire, and water, arose a meruellous
sounde in the Aire. Which when Thyamis sawe, hee
remembred his dreame, wherein he sawe Isis, and her
Churche filled with fire, and dead menne, and suppo-
sing thereby to bee meant, that which hee nowe hadde
sene, gathered therof a contrary interpretation to that
he made before, that hauing, thou shalt not haue Caric-
lia, as taken away by warre, and that he shoulde kill,
and not wound her, that is, with his sword, and not
with carnall copulation. At lengthe callinge on the
Goddess, as though she had beguiled him, and thinking
it not meete that any other shoulde enioy Cariclia, com-
manding his men to keepe their places, and maintaine
the battel as long as they might: himselfe fighting in
euerie part of the Island, and diuers times making pri-
uy irruptions out of euerie quarter vppon his enimies,
thinking it also to bee good, if that hee coulde preuaile
against them, himselfe, as though he went to seeke for
Themutes: and do certaine sacrifices to his priuy God-
des, suffering no man to go with him, in haste went to
the Caue. Surely a barbarous nature cannot easily be,
withdawn, or turned from that, that he hath once de-
termined. And if þ barbarous people be once in despair,
of their owne safetie, they haue a custome to kill all,
C y. those

The Æthiopian History

those by whose they sette much, and whose companye they desire after death, or els would keepe them from the violence and wronge of their enemies. For that same cause also Thiamis, forgetting all that he hadde to do being enclosed with his enemies armie as if he had bene caught in a net, almost enraged with loue, ielousie and anger, after he came in haste to the caue, going into the same, crying with a lowde voice, and speaking many things in the Egyptian tongue, as sone as hee heard one speake Greeke to him about the entrie of the caue, and was conducted to her by her voice, hee layde his left hand vpon her heade, and with his sword thrust hir through the body, a little beneath the paps, And after this sorrowfull sorte, that woman giuing vp her last, and gasly groane, was slaine. But he, after he came out, and had shutte the doore, and cast a little grauell thereon, with tears, said, these espousals haue thou at my hand: and comming to his boates, founde a great many ready to runne their waye, as sone as they layde eyes on their enemies, and Thermutes also comming to do sacrifice, chiding him sharply for that he had offered the most acceptable offering already, went with him into a boate, and had another to rowe them, for the boates that they vse in the Nile, will carrie no more, being but rudely helued out of the rough Tree. Theagenes also, and Cnemon toke another boat, so did all the rest. After they hadde gone a little from the Island, and rather rowing about the bankes, then venturing into the deepe, and staying their Ores, and set their boates a fronte, as though they woulde haue receiued their enemies face to face. After this prouision, going forward a little, but not minding to abide the mooninge of the waters, as soone as they sawe their enemies fled, and would not abide the first clamour, and noise of the battell. Theagenes also, and Cnemon, but not for feare, by little, and little with,

of Heliodorus. Lib. I 21

dzew themselves onely Thiamis accounting it a shame to flee, and not in mind to liue after Cariclia, thrust him selfe into the thickest presse of his enemies, and as sone as they were come to blowes, one cryed out, this is Thiamis, let euery man do his beste to take him aline, and therewithall they compassed him aboute, and held him inclosed as in a ryng, in the midst of them. He fought against them stoutely, and to see howe hee wounded some, and killed other some, it was a worthy sight. For of so great a number there was none, that either dzew his sword against him, or else caste any darte, but euery man laboured to take him aline. He fought against them a great while, but at length he lost his speare, by reason that many fell on him at once, he lost also his harness bearer who had done him very good seruice, for he being deadly wounded (as might be guessed) despairing of his safetie, leapt into the poole, and with much ado did swimme to land, in as much as no man remembred to pursue him. And now had they taken Thiamis, and with him thought, that they had gotten the whole victorie: and although they had lost so many of their companions, yet in asmuch as they had him in their hands (by whome they were slaine) they had a greater ioye thereby: then sorrowe for all theyr dead friends, and kinnsfolkes. Such is the nature of theues, they esteeme more of money then their owne liues, and make much of the name of friendship, and as little so farre and lucre, as gaine shal extend. Which might easily be gathered by these, for they were those, who at the mouth of Nylus called Heracleot, fledde for feare of Thiamis, and his companions, and were no lesse grieved for the losse of other mens goodes, then if they had bene their own, and therefore toke vp as wel all such as were their household friends, as also those that dwelled nere about them, promising them equall part of their bootie, and that they woulde bee conducted

The nature
of a theefe.

The Æthiopian History

Why Thyamis is taken aliue.

Thyamis losing many of his friends is taken aliue.

toys and captaiues to guide them thereunto. Nowe why they tooke Thyamis prisoner, this was the cause. He had a brother called Perofiris at Memphis, who contrarie to the manner and ordinance of the countrie (in as much as he was a yonger brother) had by craft beguiled him of the priesthode. And hearing now that his Brother was become a captaine of certeine robbers, and fearing, least that if he gatte good occasion hee would returne, and manifestly detect his subtil dealing, and beside this, considering the voyce of many people, that supposed he had slaine him, because he coulde no where be seene, he promised a great summe of monie, and other goodes, to those who woulde take and bring him aliue. Wherewith the thecues being allured, no not in the middelt of their warre, forgetting their gaine, after one knewe him, with the death of many of them, tooke him aliue, and caried him to land, and placed the one halfe of them, as a guard about him, casting into his teeth diuerfly, the curse that they vnderdrew towarde him, (although in dede hee misliked worse their bandes, then death it selfe) and the rest went to search the Ilande, in hope to finde other treasures that they sought for. But after they had gone ouer the same, and had lefte nothing, either vtouched, or vtsearched that was there, and had founde nothing of that they hoped for, except a fewe thinges of little value, if oughte was lefte aboute the mouth of the caue, while they conueied the reste into the ground, setting fire on the tabernacles, when it drew towarde night and that they might carry no longer in the Iland, for feare leaste they shoulde fall into the handes of those, that escaped out of the battaile, they returned to their owne company.

Here endeth the firste booke.

The

of Heliodorus. Lib. 2 21

The second Booke.

The Contents of the second Booke

In this second Booke is contained the Counsels of Theagenes and Caricia, and the iourney of Cnemon and Themutes to seeke Thyamis. And how by composition Cnemon came to Chemmis, where he met with Calasiris verie sorrowfull, who telleth him a notable tale of his owne ill happe, and annexeth thereto the beginning of the storie of the whole Booke, how Caricles came by Caricia, and how Theagenes was sent out of Thessalia, to performe the funerall of Pyrrhus, Achyllis his sonne.

As thus was the Iland with fire and flame destroyed, Theagenes and Cnemon, as long as the sunne shined vpon the earth, knewe not of this mischiefe: for the brightnes of the fire, by reason of the force of y sunne beames in the day time, is much dimmed. But after the sunne was set, and the night drew on, and the fire without impediment mighte be seene a far off, they somewhat couragious, came out of y poole, & perceiued y whole Iland to be on fire. When Theagenes beating his head, & tearing his hair, said farewell (qd. he) this day my life, let here, al feare, dangers, cares, hope, and loue, haue end and be dissolved, Caricia is deade, Theagenes is destroyed, in vaine was y unhappy manne afrayde, and content to take my selfe to flight, which no man would haue done, reseruing my selfe to thee my sweet heart. Surely my ioy I will liue no longer sith thou art dead, not according to the common course of nature, which is a very grieuous thing: & hast contrary to thine opinion, and not in his protection

Theagenes thinking Caricia to be burnt, lamenteth.

C iij.

Who

The Æthiopian History

Cnemon
comforteth
Theagenes.

who was thy whole desire, yealed by thy life. With fire (alas wretch that I am) art thou consumed? And in stead of lights at thy marriage, hath God ordained such lights for thee? The fairest beauty in the world is lost, so that no token of such singular fairnesse remaineth in the dead bodie. Oh marvellous cruelty, and unspeakable wrath of the Gods, I haue no leaue to giue her my last embracings, I am depri'd of my last kisses. While he spake thus, and looked about for his sword, Cnemon rebuked him: and what meaneth this Theagenes, sayd he? why do you thus bewaile her that is alieue? Caricia is safe, feare not. Cnemon (said he) you may tell madde men, and childeren this tale. Surely you haue deserued death, for hindring me fro so pleasant death. Where withall Cnemon sware to him, and told him altogether the commaundment of Thyamis, howe he placed her there, the nature of the same denne, and how that it was not to be feared, that the fire could come to her, being broke and put back by fire hundred cranches. Theagenes began to come to himselfe againe when he heard this, and hasted to the Island, and thought in his minde that hee was in the same alreadie, and made the den his chamber, not knowing the sorrows wherunto he should fall. Whither they were carried therefore with much adoe, themselves playing the watermen, for hee, who rowed them with the noyse of the first conflict, as it had bene with a leuer, was stricken ouer boord into the lake, they were therefore carried away hither and thither, as wel for that they were both ignorant in rowing, & not placing the oars equally, as also for that they had a contrary winde: But for all that, the readinesse of their willes got the victorie of their ignorance in that Art. When therefore with much adoe, they were arriued in the Island, they ran to the Tabernacle as fast as they could, which also they found burned, and could not know it, but onely by the manner of the place, for there could nothing

of Heliodorus. Lib. 1. 23

nothing be seene, but the great stone, which was the threshold and couer also of the Caue, for a vehement wind blowing the fire vpon the Cottages which were made onely of slender reede, and such as grew on the marshy banks burned them by euery where, and made them almost equall with the ground, but when the violent fire staked, and was turned into ashes, which also was driuen away by a blast of winde, and that which remained being but a little was quenched and graunted them free passage, they came to the caue, the postes thereof and the reedes, they also founde halfe burnt, and opening the doores Cnemon leading the way, they ranne downe apace. But after they had gone a little way, Cnemon suddenly cryed out, O Iupiter, what meaneth this? we are vndone Caricia is slaine. And therewith he cast his light to the ground, and putte it out, and holding his hands before his face, fell on his knees, and lamented. But Theagenes as though by violence one had thrust him downe, fell on the dead body, and holde the same in his armes a great while without mouing. Cnemon therefore perceiuing that hee was utterly overcome with sorrowe, and fearing leasse hee should do him some harme, toke his sword out of his scabbord, and ranne out to light his linke againe. In the meane time, Theagenes tragically, and with much sorrowe lamented: and oh grieve intollerable oh manifold mischieses, sent from the Goddess, sayd hee, what insatiable fury so much rageth stil to haue such destroyed? who hath banished vs out of our Countrey cast vs to dangers by Seas, perils by Pyrats, and hath often deliuered vs into the hands of Robbers, and spoiled vs of all our treasures: onely the comfort we had, which is now taken from vs, Caricia is dead, and by enemies hand (my onely ioy) is slaine: while shee no doubt defended her chastitie, and reserved her selfe vnto me, the unhappy creature is ded, and neyther had shee by her beautye

Theagenes
waileth a dead
body, and
thought it
had bene
Caricia.

The Æthiopian History

beauty any pleasure, neither any commoditie. But oh my sweet hart, speake to me lastly, as thou wert wont to doe, and if there be any life in thee, commaund me to do somewhat. Alas thou dost hold thy peace, that Godly mouth of thine, out of the which proceeded so heavenly talke, is stopped: darknes hath possessed her, who bare the starre of beauty: and the last ende of all, hath now gotten the best minister that belonged to any temple of the G D S. These eyes of thine, that with passing fairenesse looked vpon all men, are now without sight, which he, who killed thee, saw not, I am sure. But by what name shall I call thee? my spouse? thou werste neuer espoused. My wife? thou werste not married, what shall I therefore call thee? or howe shall I lastly speake vnto thee, shal I call thee by the most delectable name of all names, Cariclia, Oh Cariclia, hear me, thou hast a faithfull louer, and shalt ere it be long, recouer me, for I will out of hande, with mine owne death performe a deadly sacrifice to thee, & with mine owne bloude will I offer a friendly offering vnto thee, and this rude denne shalbe a Sepulchre for vs both. It shalbe lawfull for vs, after death to inioy either other, which while we liued, the Gods woulde not graunte. As soone as he had spokē thus, he set his hand, as thogh he would haue drawne out his sword, which when hee found not, Cnemon saide he, how hast thou hurt me and especially iniured Cariclia, depriued nowe againe of most delectable company: while he spake thus thzogh the hollow holes of the caue, there was a voice heard, that called Theagenes, he hearde it wel, & was nothing afraid, and O sweet soule, pardon me said he: by this it manifestly appeareth, that thou art yet aboue y earth, partly for that with violence expulsed out of such a bodye, thou canst not departe without griepe, partly for that, not yet buried, thou art chased alwaie of infernall spiritēs. And when Cnemon came in with a lighte in

Theagenes
would haue
slain himself.

The opinion
of the heathē
touching the
dead.

of Heliodorus. Lib. 2. 23

his hande the same voice was heard againe, calling Theagenes. O Gods, sayde Cnemon, is not this Cariclia voyce? Surely Theagenes, I thinke that she is yet saued. Wilt not thou yet leaue, saide Theagenes, so ofte to deceiue and beguile me? In deede, said Cnemon, I deceiue you, and am my selfe deceiued, if this be not Cariclia that lieth here. And therewithall, he straightway turned her face vpwarde, which, as soone as he saw you Gods (said hee which be the authours of all wonders, what straunge sight is this? I see here Thisbes face, and therewith hee leapt backe, and without mouing any whitte, stode quaking in a great admiration. Where, withall Theagenes came somewhat to himselfe, & began to conceiue some better hope in his minde, & comforted Cnemon, whose heart now failed him, and desired him in all hast to carrie him to Cariclia. A while after, when Cnemon came somewhat to himselfe againe, hee looked moze aduisedly on her: it was Thisbe indeede, & he knew also the sword that laye by her, by the hiltes to bee Thyamis his, which hee for anger, and haste leste in the wound. Last of all, he sawe a little scrowle hang at her brest, which he tooke away, and woulde faine haue reade it, but Theagenes would not let him, but lay on him verie earnestly, sayinge, let vs firste receiue my sweete heart, leaste euen now as some God beguyle vs: as for these things, we may know them hereafter. Cnemon was content, and so taking the letter in his hand, and the sword also went into Cariclia, who creeping both on handes, and feete to the light, ranne to Theagenes, & hanged aboute his necke, now Theagenes thou art restozed to me againe, saide she. Thou liuest mine owne Cariclia, quoth he, oftentimes. At length they fell suddenly to the grounde, holding either other in their armes, without uttering any woord, except a little murmuring, and it lacked but a litle, that they were not both dead. For many times too much gladnesse is turned to sorow, and immoderate pleasure hath ingend

The ioy of
Theagenes
and Cariclia.

The Æthiopian History

Too much
mirth often
times turneth
to woe.

died griefe, whereof our selues are the causes. As also these preferred contrary to their hope, and opiniõ, were in perill, vntill Cnemon takinge a little water in his hands sprinkled it on their faces, and rubbinge their nostrils caused them to come to their selues againe.

When they perceined that they were so familiarly embraced, and on grounde, they starte vp suddenly, and blushed (but especially Caricia) because of Cnemõ, who had sene these things, and desired him to pardon them. He smiling a little, and willing to turne their mindes to some mirth: In mine opinion (said he) of any mans els, who hath before wrestled with loue, and hath pleasantly yielded vnto the ineuitable chaunce therof mortally, these thinges are muche praise worthy. But Theagenes, I could by no means commend that, where of also I was ashamed, when I saw you shamefully embrace a strange woman, and one to whome you were bound, by no bond of friendship, for all that I boldly affirmed, your dearest friend was aloue, & safe. Cnemon (quoth Theagenes) accuse me not to Caricia, whom in anothers body I bewailed, thinking her who was slain to haue bene this wench: But soasmuch as the good will of God hath now declared, that I was in so doing beguiled, remember I pray you, your own cowardnes, in asmuch as first you deplozed my case, in the suddaine knowledge of her, who lay there, and thogh you had a sword by your side, yet you like a skoute and valiant warriour, were afraide of a woman, and she deade, no lesse then if the Goddess had bene in presence. Hereat they smiled a little, but not without teares, as it happeneth to men in such miserie. After Caricia had stayed a little, and scratching her cheek vnder her eare, I iudge (saide she) her happy, whosoever she was, whom Theagenes lamented, and kissed also, as Cnemon reporteth, but excepte you thinke that I am in ielousie, I would gladly know, what happy woman that was, which was

wor,

of Heliodorus. Lib 1. 23

worthie of Theagenes teares, If you can tell me, and by what errour you kissed her in steade of me. Surely (said he) you wil wonder at it greatly, for Cnemõ saith it was that cunning player of the Harpe which was Thisbe, the deuiler of the wiles against him, and Demeneta. Here vpon Caricia afraid, asked him, how is it like that she shold come out of the midst of Greece (as of set purpose) into the farthest part of Egypt: or how is it possible, that when we came hither we saw her not: as touching this said Cnemõ, I haue nothing to say. But thus much I heard of her. After that Demeneta preened with her craft, hadde cast her selfe into the ditch, and my Father had opened the matter to the people, he at the first obteyned pardon, and was altogether busied that he might get leaue of the people to restore mee againe, and made preparation to seeke me. Thisbe now because of his busines, hauing little to doe, and banketting without care continually, set as it were a sale, both her selfe, and her art: & in as much as shee passed Arsinoc in grace, & cunning play, both in quicke fingering, and also swete singing to her Instrument, shee perceived not that she got thereby worship, enuie, and emulation conioyned with singular indignatiõ: chiefly for that she was beloued of a certaine marchant of Man-crata, named Nausicles, who despised Arsinoc, with whõ he accompanied before, because that while she sung her cheeks swelled, and were unseemely, and her eyes stared almost leauing their wonted place. Wherefore Arsinoc swelling with anger and emulation came to Demenetas kinsfolkes, and told them the whole manner of the wyles that Thisbe vled against her, whereof some shee suspected, and Thisbe had tolde her other some for y familiar acquaintance which was between them. When therfore Demenetas kinsfolkes came together to haue my Father condemned, and had procured the most eloquent Oratours, with great summes

Thisbe is
now become
an harlot, &
is hated of
Arsinoc.

of

The Æthiopian History

Aristippus banished from Athens.

thisbes letter to Cnemon.

of money to accuse him, they saide, that Demeneta was killed without iudgement, and not conuined, and that the adultery was pretended to colour the murther, and therefore they required to haue the Adulterer eyther quick or dead, or at least, to knowe his name. Last of al, that Thisbe might be brought to examinatio. which when my father had promised, and could not perfoyme, (for she had so provided that before the day of iudgment was assigned, she went her way with y^e Merchant, as they had appoynted) the people takinge the matter in euill part, iudged him not the killer, in as much as he had told the matter plainly as it was done, but that he helped to y^e death of Demeneta, and mine vniust banishment, wherfore they exiled him out of his country, and confiscated al his goods, and this commodity got he by his second marriage. But the most wicked, Thisbe, who is flaine in my sight, sailed from Athens for that cause. And thus much onely could I knowe, which *Anticles* tolde me in Aegina, with whome I sayled twice to Egypt a purpose, if I might find her in Naucratia to bring her back to Athens, & deliuer my father from such suspicious, and accusations, as were laid against him, and take reuenge of her, for al the mischiefs that she did vnto vs: & hereof in your presence I make inquirie. Now as touching the cause of my comming hether, the manner thereof, and the daungers that I suffered in this space, you shal hereafter know. But how, & by whome Thisbe was flaine in this denne, wee shall haue neede perhaps of some Oracle to tell vs. Neuertheles, if you will, let vs looke vpon the letter which wee founde in her bosome: it may be, that we shall learne somewhat beside this in it. They were content, and he opening it, began to reade as followeth. To Cnemon my Father, Thisbe his enemye and reuenger. First I tell you, of the death of Demeneta, which for your sake I desired against her, the maner how I brought it to passe, if

of Heliodorus. Lib. 1. 24

if you doe ransom me, I will tell you betwixt vs two. Understande, that I was taken by one of the thieves that are of this crowe, and haue bene here ten dayes already: he saith, that he is the Captains harnessebearer, but hee will not giue me leaue so much as to looke abroad, and thus he punisheth me, as he saith, for the loue he hath toward me but as farre as I can gather, it is least some man else should take me from him. Yet for all that by the benefit of the same God, I saw you (my maister) yesterday, and knew you, and haue therefore sent this letter to you by an olde woman my bedfellow charging her to deliuer it to a beautifull young man being a Grecian, & the Capteins friend. And as me I pray thee, out of the hands of the these, and entertaine your handmaid, and if you will preserue her, knowing this first, y^e when soeuer I offended against you, I was constrained to do it but in that I reuenged you of your enemye, I did it of my owne free will, but if your anger be so geuous against me, that it wil not be assuaged, vse it toward me, as you shall thinke good: so that I may be in your hand. I care not if I die. For I account it much better to be flaine at your hands, & to be buried after the manner of the grekes, then to lead a life more grieuous then death, or else to sustaine such barbarous loue, as is more intollerable, then y^e hatred of Athens. And thus spake Thisbe in her letter. But Cnemon said, Thisbe, as reason is, thou art flaine, and thy selfe art messenger to tell vs of y^e miseries, making declaration of them by thine owne death. Thus hath the reuenger (as now may it appere) drining thee ouer al the worlde, not withdraue her scourge before she made me whom thou hast iniured, although living in Egypt, to be the beholder of thy punishment. But what mischiefe was that, which thou diddest deuise against me, as by the letters it may appere, which fortune would not let thee bring to end? Eerely, euen now also.

How thisbe came into that Island.

Barbarous loue worse then hatred.

The Æthiopian History

also I much mistrust thee, and am in great doubt, least the death of Demeneta be but a tale, and that both they beguiled me, who tolde me of the same, & that thou art come by sea out of Greece, to make in Egypt another Tragedy of me. Will you not leaue (said Theagenes) to be so valiant, and feare the shadows and spirits of dead folkes? For you cannot object and say, that she hath either beguiled me, or deceiued my sighte, seeing that I haue no part in this play. But be sure Cnemon, that this body is dead, and therefore haue you no cause to doubt. But whs did you this good turne in killing her, or how she was brought hither, or when, I my self am in great maruell. As for the rest (said Cnemon) I cannot tell. But surely Thyamis stee her, as by the sword which lay by her being dead, we may gesse.

Thyamis his sword.

Trophonius denne.

Thisbe taken by Thermutes.

For I know it to be his, by the hilt of Quozie, wherein is an Eagle grauen. Tel me therfore, saide Theagenes, how wht, & wherfore he killed her. How can I tel you, answered Cnemon? For this cause hath not made me a southsayer, as doeth Apollo: porch in Delphi, or those y enter into Trophonius den, which rapt with delirious fury, doe prophetic. When Theagenes & Caricia heard this, sodainely lamenting, O Pitho, O Delphi, cryed they, wherewith Cnemon was abashed, and wisse not what they had conceiued by the name of Pitho, & thus were they occupied. But Thermutes. Thyamis harness bearer, after he being wounded, had escaped the battel, and sailed to lande: when night came, he gotte a loose boate, & hasted to go to the Island, and to Thisbe whom he toke a few daies from Nausicles a marchant. in a narrow way at the side of a Hill. But after the boile began, and the enemies approched when Thyamis sent him to fetch the sacrifice to the Gods, hee desiring to place her without the danger of weapons, and to keepe her for him selfe in safety, put her priuily into the caue, and so hast left her but in the entrie thereof. In which place

of Heliodorus. Lib. 2 25

place as she at the first was leste, partly for feare of the present perills, partly for that she knew not the waies that went into the bottome of the Caue, Thyamis finished her in stead of Caricia, stee her: To her therefore Thermutes made hast, after he escaped out of the battle, & as soone as he was landed in the Island, hee ran to the Tabernacles, where beside ashes hee founde nothing. But finding at length the mouth of the Caue by the stone, and the roade, if any were leste, on fire, hee ranne down in great hast, and called Thisbe by name: whome after he found dead, and standing a good while without mouing. in a great studie: at length, hearing out of the inner parts of the Caue, a certaine noise, and founde, (for Theagenes and Cnemon were yet in talke) he straight deemed that they had slaine her, & was therefore much troubled in his mind, & could not wel tel what to doe: for the barbarous anger, and scarcenesse which is naturely grafted in theeeues, kindled the more, for that he was now beguiled of his loue, moued him to set vpon them whome he deemed to be the authours of that murder but for that he had neither armoz nor weapon, he was constrained whether he wold or no, to be quiet: he thought it good therefore not to cōe vpon them, as an enimie at the first, but if he could get any armour, then to set on them after. When he had thus determined, he came to Theagenes, & looked about with eies frowning & terribly bent, so that with his countenance he plainly bewrayed the inward cogitation of his minde. They seeing a man come in vpon them soudainely, soare wounded, naked, and with a bloudie face, behaued not themselues all alike, but Caricia ranne into a corner of the Caue, fearing perhappes to loke vpon a man so deformed and naked. Cnemon seeing Thermutes contrarie to his expectation, and knowing him well, mistrusting that hee woulde enterprise somewhat, helde his peace, and stepped back. But that sight did not so much feare

Thea-

The Æthiopian History

Theagenes as moue him to wrath, who drew his sword and made as though he would strike him if he stirred, and bad him stand, or els (quoth he, thou shalt know the price of thy coming, and the cause is, for that I know thee not, nor why thou comest. Thermites came near him, and spake him faire. hauing rather respect to the present time, then for that he was accustomed so to doe, and desired Cnemon to be his friend, and said, that he had deserved to be holpen at his hand, because he neuer had done him wrong, and had bene his companion the day before, and that he came to them as to his friends. Cnemon was moued with his words, and coming to him helped him vp, for he held Theagenes by the knees, and inquired of him where Thyamis was, he tolde him euerie thing, how he fought with his enemies, how he went into the thickest presse of them, and nether feared his owne safety, nor their health, howe he slewe euerie man that came within his reach, but himselfe was garbed and compassed about, & straight charge giuen, that euerie man should forbear Thyamis. But what became of him at length he could not tell, & grieuously wounded (quoth he) swam to land, and at this time am come into the caue to seek Thisbe. And therewith they asked him what he had to do with Thisbe, or how he came by her. Thermites then tolde them also how he toke her from certaine Merchants, and how he loued her wonderfully, and kept her priuily in his owne Tabernacle, and before the coming of the enemies, put her into this Caue, and that he now found her slaine, by some, whom he knewe not, but he would be gladde to vnderstande, why and for what occasion it was done, Cnemon here with desirous to deliuer him selfe quickly from all suspicion. Thyamis killed her, saide he, & therewith for proofe hee shewed him the worde which they founde by her, when she was slaine, which as soone as Thermites saw bloudy, and almoste warme with the late slaughter, and

of Heliodorus. Lib. 2 26

and knewe that it was Thyamis sword indeed, fetching a great sigh from the bottome of his hart, not knowing what was done further wente out of the denne and laide neuer a worde, and coming to the deade body, and laying his head on her breast. Thisbe, sayde hee off, but nothing else repeating the name onely, and within a while his senses sayling him, he fell on sleepe, Theagenes, Cariclia, and Cnemon began to thinke of their owne busines, and seemed as though they would consult thereof: but their manifold miseries passed the greatnesse of their calamities presente, and the vncertainty of that which was to come did hinder & darken the reasonable part of the mind so that they looked one vpon another, and euerie one looked what his fellowe would say, as touching their present state: after this, their hope failinge them, they would cast their eyes to the ground and with sorrowfull sighes, and grieuous mournings lift them vp againe, at length Cnemon laied himselfe on the ground, Theagenes sate downe on a stone and Cariclia leaned on him, and strined a great while to ouercome sleepe, for desire to consider somewhat of their present affaires, but they with sorrowe and labour much abated, although against their willes, were constrained to obey nature, and out of their great heauines, they fel into a pleasant sleepe. Thus was the reasonable part of the minde, of force constrained, to agree with the affection of the body. But after they had slumbez a while, so that their eyes were yet scante close shut, Cariclia who lay there with them, had this maruelous dreame. A man with a roughe heade, terrible scowling eyes, and blondye handes, pulled out one of her eyes, herewith shee suddenly cried out, saying, that shee hadde losse one of her eyes and called for Theagenes, who straight was at hand, and did bewaile her harm, as if in his sleep he had felt the same. But she put her hand to her face, and selte euery where for that

Dy.

eye

Cariclias her dreame.

The Æthiopian History

Cariclias ex-
position of
her dreame.

Cnemons
exposition of
Cariclias
dreame.

Why our pa-
rents be like
ned to a pair
of eyes.

eye, which was lost, and as sone as she knew it was a dreame, it is a dreame, Theagenes, said she, I haue mine eie, come hither and feare not: Theagenes was here, with well pleased, and as mæte is (quoth he) you haue your eies as bright as sunne beames: but what ayled you or why were you so afraid: An il fauored froward fellowe (quoth shee) nothing fearing your inuincible strength, came to me as I leaned on your knees, with a sword in his hand, in such sort, that verily I thought he had pluckt out my right eie. And I would to God (said she) it had bene so indeed, rather then appeared to me in my sleep. God defend (said he) & send vs better luck, I wish it (said she) because it were better for me to lose both mine eies then to be sorrowful for the losse of you. Surely I am sore afraide, leaste you be meant by this dreame, whom I esteeme as mine eie, my life and al my riches. Not so, said Cnemō: (for he heard al, being watched at the first crie of Cariclia) it seemes to mee y your dreame should mean another thing, & therefore tell mee whether your parents be aliue, she said yea, if euer they were aliue. Then iudge, sayd he, that your father is deade, and that I gather by this, for as muche as we know that your parents be the cause, and Authours of our life, and that we see the light of day. Wherefore by good reason, dreames do liken our father and mother to a paire of eies, for as much as they be the cause as well of the sight as of that may be seene. This is much, said Cariclia, but God graunt that this be rather true then the other, & that your interpretation pzeuaille, and I be called the false Prophet. These things shall thus come to passe no doubt said Cnemō, & therefore you must be content therewith, but we indeed seeme to dreame, tri-ling thus long about dreames and fantasies, without any consideratiō of our own busines, & the rather seeing that this Egyptian (he meant Thermutes) is absent, & bewayleth his breathlesse loue. Theagenes answered him

of Heliodorus. Lib. 2 29

him, and said, Cnemō, for as much as some God hath ioined you to vs, & made you partaker of our calamities let vs hear your aduise first, for you are skilled in these countries, and vnderstand their tongue well, and we are not so meet to consult of that which is necessary, for y we are drownded with greater dangers. Cnemō therfore musing a litle, spake thus: which of vs is in greater miserie, I cannot tel, for I am sure that God hath laid calamities inough vpon my back also: but for that you bid me, as the elder, to giue mine aduise as touching y present case, this is my mind. This Iland as you see, is desert, & hath no man in it, but vs: moreouer of Siluer, and Gold, and pzeious apparel here is great store. For of such thinges Thyamis & his companions, haue taken much, as wel from vs, as also fro others, & hath laid it here, but as for corne, and other things wherby our life may be maintained, there is not one whit. We are in danger therefore if we tarrie here long, either to perish for fode, or with the returne of our enemies, or of those who haue bene of this felowship, if they come to fetch this monie, whereof they all knowe. If anye of these things happen, it shall not bee possible for vs to escape without death, or if they deale more friendly with vs, we shall be subiect to their reprochful dealing, & scornful behauiours. For seeing that these Weardsmen be alwaies faithlesse, now are they most, for that they wat a Captain, & ruler, that may constrain them to be moderate, we must therefore leaue and forsake this Iland, no lesse then harinfull snares or a very prison inuade. And first dispatch alway Thermutis, vnder pretence to inquire and seeke to know some certaintie of Thyamis. Then shall we consulte more safely together, & thinke of those things that are needful. And if this were not, yet it is a point of wisdome, to put out of our company a man by nature vncōstant, indued with rude and vncourteous maners, which else mistrusteth somewhat of

Cnemons ad-
uice touchig
their present
affaires.

An orderly
leader makes
good follo-
wers.

What is to be
done with a
bad compa-
nion.

The Æthiopian History

*Necessitas plus
poscit quam
placet sceler. Se-
neca.*

*Chemmis a
towne of E-
gypt by Ny-
lus.*

us for Thisbe saie, and will not rest till he haue (if oc-
casion serue) by fraude beguiled us. They allowed his
saying well, and thought it good to doe euen so: where-
fore they went to the entrie of the Caue (for they per-
ceiued it was day by this time) and waked Thermutis
very drowlie with sleep, and when they had declared to
him the likelihoode of their counsell, and had easily per-
swaded him, being a fickle fellowe, and had cast Thisbe
into a little pit, and as much dust on her, as was to be
founde about the Tabernacle, and done to her as re-
ligiously as the time would suffer, and with teares, and
weepings, in steade of al other Ceremonies buried her,
they sent Thermutis about the pretended businesse, as
was decreede. but he, after he had gone a little way, re-
turned againe, and saide that he would not goe alone,
neither rashly obiect himselfe to so present a danger, as
to be a Spie, except Cnemon might goe with him.

Which thing whē Theagenes perceiued, that Cnemon
did detract (for when he heard what the Egyptian said,
he seemed to be much troubled in his minde, and soe a-
fraide) he said to him. Thou art able to geue good coun-
sell but thy heart sayleth the which thing I haue both
at other times wel perceiued, but especially now. But
pluck by your spirites, and take a good heart to you, for
at this time it seemeth necessarie to consent, & goe with
him, that he conceine no suspicion of our determined
flight (for there is no danger for him that is armed and
hath a sword, to goe with one vtterly vnarmed) and
then if occasion serue, to slip from him, and come to vs
into some village hereby, which we will agree vpon.

Cnemon was content and appoynted a certaine towne
called Chemmis, very rich, and well peopled. situated
on a Hill vpon the banke of Nylus, that it may thereby
be the better defended from the inuasion of y^e heardme.
And it was so it after they were ouer the lake, almost
an hundred furlonges, and they should goe right forth.

It

of Heliodorus. Lib. 2 28

It wil be harde, said Theagenes, especially for Caricia,
who hath not bene accustomed to goe any longe iour-
neis. But for all that, we will goe, and counter'et our
selues to be beggers, and such as go about with certair
tuggling castes to gette our liuing. That will be well
(saide Cnemon) for yee bee verrey euill fauoured people,
but moſte Caricia, whose eyes was lately pulled out,
wherefore me thinketh you wil not onely ask p'eces of
breaide, but conerletes and caldrons. Mercat they simi-
led a little, so that their laughter moued but their lipps
onely. When therefore with othe they had confirmed
that which was determined, and taken the Codes
to witnesse, that they would neuer by their willes for-
sake one another, they wente each of them aboute their
decreed businesse. Cnemon therfore, and Thermutis ha-
uing in the morning early passed ouer the lake, tooko
their iourney thzough a thicke woode, wherein it was
harde to finde anye way. Thermutis went before for so
Cnemon would haue it. pretendinge the cunninge hee
had in that harde passage, and willing him to leade the
way: but indeed rather prouiding for his owne safetie,
and preparing a iust oportunitie to giue him the slippe.
After they had gone a good way, they espied a flocke of
sheepe and after those who kept them were fled, and
crepte into the thicke woode hard by, they killed one of
the airesst rammes, that went before the flocke, and ro-
asting him at a fire, which the shepherds had made, did
eat of y^e flesh without tarying. before it was thzoughly
rosted, because their bellies were maruelous sore pyn-
ched wth hunger. Like woolues therefore, or cozmozants
they deuoured euery parte, though it were but a little
baked against the fire so that while they did eate it, the
bloude ranne about their fath. But after they had fil-
led their bellies and quenched their thirſt with milke,
they went forwarde, and now was it time for Cnemon
to put his deuile in practise. When they had therefore

D. iij.

gone

The Æthiopian History

gone vpon a litle hill (vnder which), Thermitis said, was the village, and in it Thyamis, being taken in the battaile, was either kept prisoner, or slaine, as he coniectured. Cnemon made an excuse that his bellie was troubled with too much meat, and by reason of the milke, he had a painefull laske, therefore he desired Thermitis to goe softly afoze, and he would by and by ouertake him. Thus did he once or twice, or thre times, so that now he seemed to deale truly, affirming that he had much a doe to ouer take him, after he had thus acquainted the Egyptian, at last, without his knowledge, he taried behinde, and as fast as he coude, ranne downe the hill into a very thicke wodde. But he when he came to the toppe of the hill, sate him downe on a stone to rest him, tarrying till night came in which they appoynted to goe into the village, to heare in what state Thyamis was, and therewithall he looked about for Cnemon, to who if he came after him, he deuised to do some harme. For he had not yet leste his conceiued opinion, that he shoulde kill him againe, and afterwarde he was with a certaine madnes moued to set vpon Theagenes. But when Cnemon appeared not, and it was now farre on the night, he fell asleepe, and with the biting of an Aspe hauinge gotten like death to all his passed life, by the ladies of destinies pleasure perhaps, he slept his deadly and laste sleepe. But Cnemon after he had forsaken Thermitis, let not runninge till darke night restrained his violent course, so that in that place where the night ouer tooke him, he hidde himselfe and laide as many leaues as he coude vpon him. Vnder which he lying was much troubled, and slepte but a litle, supposinge euerie noyse and blast of winde, and wagging of each leafe to be Thermitis and if at any time sleepe ouer came him, he thought that he sledd, and looked backe for him, that persued him not. And when he had lust to

sleepe

of Heliodorus. Lib. 2. 31

asleepe, he would refraine, so that he would not sleepe longer, then neede required. Last of all, he seemed to be angry with the night, and thought that it was longer then any other was. As soone as with great desire he sawe the day, firste he cut off so much of his haire, as he had let growe, that he might be like vnto the theues, to the intent that those who mette him, should not trouble nor suspect him. For the theues besides other things that they doe, whereby they may seeme more fearfull, let there haire grow so long that al men loath it, which they shake hanging on there shoulders, knowing verie well, that longe haire maketh them more acceptable which are in loue, but tharues more terrible. Then therefore Cnemon had cut off so much of his haire, as would make him seeme the more trimme, and not as he thought one of the theues, he made hast to go to Chemmis, where he appointed to meete with Theagenes. And being now come to Nylus, and ready to passe ouer, he spied an old man walking on the banke, vpper and downe, who seemed to communicate some of his cogitations with the fount he had long haire after an holy fashion, but a verie white, and rough beard somewhat long, his cloake and other apparrell like a Grecian. Cnemon therefore staide a litle, but when the olde man passed vpper and downe diuerse times and seemed not to see any man by him (he was in such a muse, & sure cogitation) he came before him and saide, all hayle sir, I cannot quoth he, so that fortune will not so. Where at Cnemon marueled, and saide, are you a Greeke? or what countrie man esse? Neither a greeke answered he, nor any other countrie man, but of this countrie, an Egyptian. Now then happene it, said Cnemon, that in your apparrell you imitate the Seekes. Py miseries, saide he, haue chaunged this handsome apparrell for others. Cnemon marueiled that any man could trimme and decke himselfe, for any mishappes, and saide would he haue knowne the cause

Why theues
weare long
haire.

Long haire
doth best be-
come Louers

Thought he
nummeth all
the fences.

Miseries the
cause of dis-
tresse.

The Æthiopian History

It is a greete
pain to con-
ceale any
mishap long.

cause or manner thereof. You cause me, saide the olde man, to remember many troubles and do also moue by them a wonderfull grudging againste your selfe: but whether bee you going, or from whence come you, or how happeneth it that you speak Greek in Egypt: that were a merry iest inworde, saide *Cnemon*, in as muche as you first asked me and wil tel me no part of your estate, yet he woulde knowe of me, mine. I am well pleased (quoth the eld man) for that you seeme to be a Grecian, & some fortune as I gesse, hath transformed you into another figure also. Beside that you so earnestly desire to heare in what state I am Surely my greife desireth to be vttered, and if I had not happened on you. I thinke I should haue told it to the e reeds according to y tale. Let vs therefore leaue these banks of Nilus and Nilus if selfe too, neither is the border of this ban'e fitte to tel a long tale in, si the that it is subiecte to the vehemente heate of the South sunne. Let vs therefore goe to the village that we li ouer against vs, if you haue no greater businesse, there shall you see my guest, not in mine own house, but in a very good mans, who hath intertaine me in aduersity: In his house shall you heare al my fortune if you wil, and in like manner you shal tell me yours. Content, saide *Cnemon*. For if I had not mette with you, I must haue gone to this village, to tarrye by appoyntment of some of my companions, they toke a boate then (whereof there was great store, readye to transporte any man for hyre) and came into the so: ne, and so into the house, where in this old man was hosted, the good man of the hou'e was not at home but his daughter nowe marriageable & the other maides: as many as were at home entertained them verie curteously, and intreated the olde man, as hee had bene their father. For so I think their master had commanded. One washed their legges, and swept the dust from vnder their fete, another made their bedde, and prouided

of Heliodorus. Lib. 2. 30

ded a soft lodging for them, another brought in the pottle, and made a fire, another couered the table and set wheaten bread thereon, & diners other kinds of fruites. Whereat *Cnemon* inuacled and sayd father, perhaps we are come into Iupiter hospitalis house, we are so much regarded and y with so good mind. Not into Iupiters saith he, but into such a mans as knoweth Iupiter hospitalis, and the patrone of such as be in aduersity well. For, sometime he leadeth his life in trauell, and merchandise, and hath scene many Cities and knoweth the maners and fashions of diuers nations. For which cause it is like that he entertained mee into his house, wandering and traueiling a fewe dayes ago about. as also he hath done many moe others. What trauel, father, said *Cnemon*, is it which you speake of. I am, saide he in this place, bereft of my children, and knowe the misdoers wel, but cannot be reuenged: Wherefore I li A pretty
similitude.
wayling betwix my sorowe, like a Birde whose nest a dragon pulleth downe, and deuoureth her young before her face, and is afraide to come nigh, neither can she flee away: at such controuersie is lone, and sorrow in her, but making a great noise. Neth about the miserable sledge, & powreth in vaine her motherlike, and humble teares into those cruell eares, who haue of nature bene taught no mercy. Will you therefore, saide *Cnemon*, tell mee, how and when you had this cruell hap: Hereafter, said he, I will. Now it is time to looke to our bellies, to which *Homer* hauing respect not without good consideration, called it pernicious, for that in comparison thereof all thinges els were counted little woorth. But firste according to the wisdom of the Egyptians let vs so sacrifice to the immortall Goddes, for nothing shall euer cause me to breake this custome. Neither shall any greife be so great, which shall cause me to put the remembrance and seruice of God out of my minde: when he had said thus, he powzed a little cleane water

Iupiter hospitalis.

A pretty
similitude.

Homer called the belly pernicious. Calatiris will not forget to doe sacrifice to the Gods.

The Æthiopian History

Calasiris sacrificeth to Theagenes and Carichia.

Theagenes & Carichia, Calasiris children without a mother.

A wise man counteth thanks a reward.

water out of a viall, and sayde, I doe sacrifice to the Gods of this countrey, and to the Goddesses of Greece to Apollo of Delphos, and beside, to Theagenes, and Carichia good and honest creatures, for as much as I make these Goddesses also: and therewithall he wept, as though he would doe an other sacrifice to them beside, with sorrowful teares. When Cnemon hearde this, he was abashed and looked earnestly on the old manne round about. What say you (quoth he) be Theagenes and Carichia your children indeed? They are my children said he, borne without a Mother. For the Goddesses haue made them my children by chance, and caused me to be sorrowfull for them, so that I haue a natural affection of mind towarde them, by which they esteemed me as their father, and so called me also. But I pray you tell me how you knew them. I do not onely know them, said Cnemon, but tell you that they be safe and in good health. O Apollo, and the rest of the Goddesses, sayd he tell mee in what countrie they be, and I will call you then my saviour, and make squall account of you as with the Gods. What rewarde, sayde he, will you giue me? At this time, said he, thanks, which a wise man counteth a godly rewarde. And if ye come into my countrey, which the Goddesses tell me shalbe shortly, you shal haue great riches. You promise mee said he, that whiche is to come, and very vncertaine, and may yet presently sufficiently recompence me. If you see any thing presente tell me. For I so much desire that, that I coulde be contente to lose some part of my body, and yet think that I am not maimed of any member, but haue euery ioynte whole. I require this (said he) that you woulde vouchsafe to tell me of them, of whence they are, who be their parentes, and what fortune they haue hadde, thou shalt haue, answered hee, a greate rewarde and such a one as to it nothinge maie bee comparable: although you had asked all the treasure in the world.

But

of Heliodorus. Lib. 2.

31

But let vs now eate some meate. For both of vs, as wel you to heare, as I to tel, shall haue need of longer time. When they had eaten Puttes, Figges, Walnes new gathered, and such other fruite as the old manne was accustomed to feed on, (for his conscience made no difference of meates) they dranke, he water, and Cnemon wine, after a little while then Cnemon saide, Father, how well Bacchus is pleased with tales and banquetting songs, you know wel enough.

Bacchus pleased with merry songs and tales.

Wherefore now also seeing he hath challenged me to himselfe, he moueth me to desire to heare somewhat, & constraineth me to craue any promised reward. & now it is high time to make prouision to play this commedie as one a stage, as the prouerbe is. You shall heare it said he, and woulde to God that thurstie Nausicles had been here, whom I haue oft by diuers delaies deluded, very desirous to heare this tale. After Cnemon hearde Nausicles named, he asked where he was then. Wee is gone quoth the old man, on hunting. What manner of hunting, said he? Of wilde beastes very cruell, which be called indee men, and heardmen, but line by theste, & can hardly be intrapped, for that they vse by-pathes, and caues in the marish ground. Whereof doeth hee accuse them said he? of the taking away of a lemmann of his, which he brought from Athens, whome hee called Thisbe. Lord God, saies Cnemon, and therewithall suddenly held his peace, as though he woulde say no more, and when the old man asked him what he ayled, Cnemon willing to bring him to other matters, saide, I marvel how, or with what army emboldened, he durst set vpon them. He answered, Croondates is made deputy of Egypt, by the great king, by whose commaundement Mitrane captaine of the watch, is made gouernour of this Towne, Nausicles hired him for a greate summe of money, and with great company of hostenē and footemen conducted him against them. Wee takeeth

Oroondates deputy of Egypt.

111

The Æthiopian History

The wines of
Greece haue
their Gossips
meetings.

in very ill parte the losse of that maide of Athens, not so much for that she was his friende, and played well on instrumentes, but more, because he was in mnde to carrie her to the king of Æthiopia. as hee said, that she might be his wines drinking gossippe, and familiar after the manner of the Greekes, as though he were despised therfore of a great summe of money which he hoped to haue for her he maketh all prouision possible to reconer her againe. My self willed and exhorted him so to do, supposing, that he by some chance might happe to finde my children and helpe me to them againe. Wee haue talked enough said Cnemion, now cutting him off the heardmen, captains, and of the kings themselves. It wanted but little, that you had not with your talke turned my minde another way, you haue added this glaunce, nothing appertaining to Bacchus, as the proverbe is. Wherefore retorne your talke to that you promised, For I haue founde you like Protheus of Pharo, not turning your selfe into diuers figures, as hee did, but attempting to bring me from my purpose. You shall know said the old man. But first I will tell you of my selfe, not begulling you in my tale, as you think: but propounding such talke as shalbe true, & well agreeing to that which followeth. The citty wherein I was borne is called Memphis, my fathers name, and mine also is Calasiris. As touching my trade of life, I am now a vacabond, who was not long before a priest, I had a wife by the ordinance of the citty, but losse her by the lawe of nature. After she had passed out of this body into another rest, I liued a while without anye miserie delighting my self with two sonnes, that I had by her. Not many yeres after the course of heauen prescribed by destiny, both chaunge all our estate, and Saturne cast his eye into our house, makinge the chaunge til worse and worse. without any hope of auoiding the same: onely foresight, as in such matters is common, was

Calasiris
born at Memphis, telleth
the whole
course of his
life.

Saturne an
vn lucky pla-
net.

of Heliodorus. Lib 2, 32

was my gaine, which much abated the violence & heate of these misaduentures. For those miseries (my sonne,) that come on thee sodainly, be vtollerable, but such as are foreseen are borne with more equall mind. For the mind being occupied with fear, is abashed of those, and taketh them heauily, but custome by reason maketh these more familiar such a thing hapned vnto me. A woman of Thrace, of ripe yeares, and excepte Caricia the fairest in the world whose name was Rhodopis, I know not where, nor how by the ill luck of her louers leauing her Countrey, trauelled ouer all Egypt, & came in verie wanton wise to Memphis, with a great sort of maydes and seruants waiting on her, verie perfectly instructed in all Generous entisements, and wanton behaviour, so that it was possible for none that looked on her; not to be intangled with her loue, of such an vnanoydable force, was the whoorish allurements, that proceeded from her eyes. She entred into his Temple oft, whose Priest I was, and worshipped the Goddes dayly, and offered diuers sacrifices, and giftes, which cost many Talentes, (I am ashamed to tell it, yet I will) with often beholding of her she ouercame me, and that temperance also which in all my life with great studie I had conserued. A great while I withstood the eyes of my body with the inward eyes of my minde, yet at last, overcome with this affection of loue, as those who are heauy laden, I was constrained to vayne. When therefore I perceived that a woman shoulde be the beginning of all the ill lucke which the Gods had appointed mee, of which I was not ignorant before, & perceived that by farall destiny it was decreed, and that the God whose turne was then to rule, woulde playe that parte: I determined not to dishonour the Priesthood in which from my youth I had bene brought vppen, neither to defile the Temples, and secrete places of the Goddes, and to auoide that which was by destiny decreed,

What misery
is best to be
borne.

The begin-
ning of the il
fortunes of
Calasiris.
Rhodopis a
Harlot.

Calasiris fal-
leth in loue
with Rhodo-
pis

An example
of an heathē
Priest.

The Æthiopian History

Calaisiris ban-
nished him-
selfe.

cræde, not for doing the dedde (which God forbids) but to punish my desire with convenient punishment, as in my minde I determined, by reason ruling in that iudgemente, I banished my selfe, and unhappie man forsooke my countrie, as well to yeilde to the necessity of the Ladies of destinie, and giue them leaue to determine of vs what they would, as also to leaue the cursed Rhodopis. For I was afraid, my guest, lest if he, who then had dominion, should violently enter into the cittie I should be forced to doe some viler thing. But the chiefe cause, aboue all other, that banished me, were my sonnes, for the secret wisdom, that I had of the Goddess, foreshewed to me, that they shoulde fight a bloody battaile betwene themselves, that I might therefore remooue such a cruell spectacle from mine eyes (which I thinke the sunne himselfe would not behold) and to acquite these fatherly eyes, of the sighte of my sonnes death, I went my way to preuent these things, pretending as though I would goe to greate Thebes, to see my elder sonne, who was then with his Graundfather, his name was Thiamis. Cnemon, started when he heard the name of Thyamis, yet he kept his counsell, as well as he coulde the better to heare that which followed: but he told on as followeth. I omit that which happened to me by the way (youngman) for it nothing appertaineth to that, you aske for. But when I heard that there was a certaine cittie of Græce sacred to Apollo, which was a temple of the Gods, and a colledge of wise men, and farre from the troublous resort of the common people I went thither thinking that cittie was dedicated to holines, and ceremonies, to be a meet place for a manne being a prophet to resort vnto. So when I had sailed by the coast of Crete, I was arined at Pyrrhus, I went in hast out of my ship to the towne whether after I was come, I felte a certaine diuine odour breath vppon me. So that for many causes I accompted

Calaisiris
journey to
Delphic.

of Heliodorus. Lib. 2 33

counted that Cittie a meet place for me to abide in, the leaste whercof was not the naturall situation of the same. For as it were a naturall defence or tower, Parnassus reacheth ouer it, inclosing the Cittie as it were with a wall with his two toppes. You say very well (quoth Cnemon, and like one indeed who had tasted of Pichos spirit, for I remember that my father told me the sight of the tower was such, when the Athenians sent him to the Councell of Amphictiones. Are you then an Athenian? sonne said he? Yea sir said Cnemon. What is your name? Cnemon answered he. How came you hither? You shall heare that hereafter, now tell on your tale, content quoth he. I went into the Cittie, and prayed it much in my minde, for the places of exercise there, and the pleasant fieldes, and the springes, with the fountain of Callias, this done I wnt to the Temple. For the report of the people, that said the Prophetesse would giue answer presently, moued me so to do, as soone as I had gone into the Church and saide my prayers and made a certaine secret request to the God, Pythias answered me thus.

The pleasant
commodities
of Delphi.

To shunne the destinies sure decree,
Thou takest all this toile;
And therefore leauest the fruitfull coast
of Nylos fertile soile.
Haue a good heart, for I will giue,
the blackish fields againe
Of Egypt vnto thee, till then,
our friend thou shalt remaine.

Apollo an-
swere to Ca-
laisiris.

As soone as the Oracle had ginen me this answer, I fel groueling on the altar, and desired him in all things to be my god God. But a great sort of those that stood by me, prayed the God much for giuing mee suche an answer at my first comminge: Every man talked of Fortune, and beheld me and said, that I was the welcomnest man to the God that euer came ther, saue one

C.1

L. cur.

The Æthiopian History

Lycurgus
which gaue
lawes to the
Lacedæmo-
nians.

Pretty He-
thenish que-
stions.

Lycurgus of Sparta, wherfore when I desired to dwell in the Churchyaede, they gaue me leaue, and decreed, that I should be nourished of their common charges. To be short I wanted no good thing. For there I enquired the causes, and manner of the sacrifices which were very diuers. and many that as wel the men that inhabit ther as also strangers make, or els I conferred with Philosophers vnto which Citty no final number of such men come, so that the Citty is in a maner a studie dedicated to prophesies vnder the God who is captain of the Puses. And at the firste there were diuers questions, as touching many matters moued among vs. For some would aske after what sort we Egyptians honored our gods, another, why diuers countries woꝝ shipped diuers kinds of beasts, and what they could say of euery of them, other enquired of the maner & form of the buildings called Pyramides, many of their framing of instruments and their tunes. At a worde, they left nothing that appertaineth to Egypt, vnsearched. For the Grecians eares are wonderfully deuyed with tales of Egypt. At last certain of the ciuilest sorte fell in talke of Nylus. and asked me whence were his heads and what special property it had aboue other riuers, and why it alone of all others in Summer dyd rise. I told them what I knew, and was written in the holy bookes, and was lawfull onely for the priestes to know, how that the head thereof was in the highest part of *Æthiopia*, and furthest bounds of al Libia, at the ende of the East Cline, and beginning of the South. It floweth in the Summer, not as some think, by reason of contrarie blastes of the Northwest winde (as some thinke) but for that those same windes blowing out of the North, gather together, and driue all the Cloudes of the aire into the South (about the middle of the summer) till they come to the burning line, wher their violence is abated, for the vncredible heate there abouts,

so

of Heliodorus. Lib. 2 34

so that all the moisture, which was before gathered together and congeled, melteth, and is resolued into a boundance of water, wherewith Nylus wareth proud, & wil be a riuier no longer, but rineth ouer his banks and couereth Egypt with his waters, as with a sea, and maketh the ground very fruitiful. Wherefore it munieth sweete waters to drinke, as is here, for that they come from heauen, & is pleasant to be touched not now so hoate as at the first, yet it is luke warme, as one that springeth in such a place. For which cause of that floud and none other, arise no vapors, for if there should, then were it like that it receiued his encrease of snowe resolued, of which opinion some learned men of the Grekes haue bin, as I talked of these matters in this sort Apoloes priest, called Caricles, my familiar freende saide vnto me. It is very wel said of you, & I my self am of your opinion also, for I haue heard the priestes of Egypt that inhabit about Nilus, say so also. And haue you bin there the Caricles, quoth I? I haue, quoth he Calasiris. What mischance draue you thither? I asked him then. The ill lucke that I had at home, said he, which for all that turned to my great felicitie. I wondered at that, & thought it could not be so. You will not maruell quoth he if you heare the whole processe of the matter. which you shall doe when you please. Then quoth I, tell me now, for I am wel pleased you should so do. Caricles then when he had let the people depart said, know that for a certaine cause I haue desired a greate while, that you might be made priue to mine estate. A long time after I was married, I had no children: yet at length when I was old, & had made earnest prayers to God. I had a daughter, the which, God foresheued me, should be born in an ill time. For all that she became marriageable, & provided her a husbande of one of her sisters (for she had many) which in my iudgemente, was the most honest man. The firste night that she, unhappy wench,

C ij,

lay

He confuteth
the opinion
of certame
Greek philo-
sophers.

Caricles tel-
leth calasiris
all his estate.

The Æthiopian History

He was per-
haps of The-
mis, les opi-
nion, who ra-
ther chose a
man without
mony, then
mony with-
out a man.

A man may
not kill him-
selfe.

Catadupic
a city of
Egypt.

lay with her husband, she died either with a Thunder-
bolte, or else for that by negligent handling, her bedde
was set on fire. And thus the marriage Song, not yet
ended was turned to mourning: and she was carried
out of her Bridebedde into her graue: and the Tapers
that gaue her light at her wedding, did now serue to
kindle her funerall fire. Beside this unhappy fortune,
God gaue him another tragicall mishap, in that hee
tooke the mother from me, beeing too sorrowfull for the
death of her daughter. I therefore (not able to beare
this greate punishment at the Goddes hande, did not
kill my selfe, in obeying their preceptes, who are occu-
pied aboute holy controuerfies, and affirme it not to be
lawful. but left my country priuily and fled farre from
the sorrows I felt at home: for the quick remembrance
of the mind, is greatly holpen, to forgette euilles pas-
sed, if it be obscur'd. and darkened by turninge of the
eyes from the same. After I had trauelled ouer manie
countries, at length I came into your Egypt, and into
the citie Catadupic, to see the flues of Nilus. And thus
my friend, I haue tolde you the manner of my trauell
into those places. But I desire, that you shoulde know
the principall cause, why I tel you this tale. As I wal-
ked about the citty, as my leisure serued, and did buye
such thinges, as are verie scarce in Greece (for nowe
by continuance of time, hauing well digested my sor-
rowes, I hastned to return into my country) there came
a sober man to me and such a one as by countenance,
appeared to be wise that had lately passed his youthfull
yeares, who was in colour very black, and saluted me
and saide that he woulde talke with me aboute a cer-
taine matter (not speakinge Greeke very well.) And
when hee saue, that I was willing to goe with him,
hee brought mee into a certaine Temple, and by and
by, sayde. I saue you buye certaine Hearbes and
Rootes that growe in *India*, and *Æthiopia*, if you
will

of Heliodorus. Lib. 2 35

without guile, I wil shew you them with al my hart.
That I wil, quoth I shew me the I pray you. With y
he toke a little bag from vnder his arme, & shewed me
certaine precious stones of wonderfull price. For ther
were Pargarites among them as big as a little nutte,
perfect rounde, and Smaragdes, and Hyacinthes, they
were in colour as the greene grasse, and shyned verie
bright. These were like the sea banke, that lieth vnder
a hard rocke which maketh all that is vnderneath to be,
like purple colour. At few wordes, their mingled, and
diuers shining colour, deliighted and pleased the eyes
wonderfully which as soone as I saw. You must seeke
other chapmen qd. I god sir for I & all my riches are
scant able to buy one of the stones that I see. Why said
he, if you be not able to buy the, yet are you able to take
them, if they be giuen you. I am able, said I, to receiue
them in dede, but I know not what you meane so to
mock me. I mock you not, qd. he but meane god faith
and I swear by the God of this church that I wil giue
you al these things, if you wil take them, beside another
gift, which farre excelleth them all. I laughed when I
heard this he asked me why I laughed. Because, quoth
I, it is a thing to be laughed at: seeing you promise me
thinges of so great price, and yet assure me to giue mee
more. Trust me, said he: but swear that you will vse
this gift well and as I shall teach you. I marueiled
what he meant, and staied a while, yet in hope of those
greater rewarde. I toke an oth. After I had sworn
as he willed me he brought me to his lodging and shew-
ed me a maide of excellent beauty, which hee sayde,
was but seven yere olde, methought she was almoste
marriageable, such grace doth excellent beautie giue
to the talenesse of stature. I stood in a maze, as wel for
that I knew not what he meante, as also for the unsat-
iable desire I had to looke vpon her. The spake hee thus
to me. Say, the mother of this maide, which you see for

Ciij.

a cer-

Many take
others for
like end, but
do scanty
performe
them so well.

What excel-
lent beautie
with talenesse
of stature, ma-
keth a womā
teemely.

Heliodorus
lib. 2. cap. 35.
p. 35.

The Æthiopian History

Carichia com-
mitted to for-
tune.

Carichias
state found
in a sampler.
What was
his bringing
vp.

Beauty can-
not be hidde

a certaine cause, that you shal know hereafter laide her forth wrapped in such apparell as is commonly vsed for such purposes committing her to the doubtfullnesse of fortune. And I by chaunce finding her, took her vp, for it is not lawfull to despise and neglect a soule in daunger after it hath once entred into an humane body. For this is one of the wise mens precepts, that are with vs, to be whose scholer my self was once iudged worthy. Besides that even in the infantes eyes there appeared some wonderfull thing. She beheld mee with such a stedy, and amiable countenance, as I looked upon her. With her was also found this bagge of precious stones which I shewed you of late, and a silken cloth wrought with letters in her mother tongue, wherein was her whole estate contained her mother as I gesse procuring the same. Which after I had reade, I knew whence, and what she was, and so I caried her into the country far from the Citty, and deliuered her to certaine sheepehearbes to bee broughte vpper with charge that they should tell no man. As for those things that were founde with her, I detayned with my selfe, leaste for them, the maide should be brought into any daunger. And thus at the first this matter was concealed: But after, in proceesse of time, the maide growling on, and becoming more sayre then other womē were, (for beautie in mine opinion cannot be concealed though it were vnder the grounde, but woulde thence also appeare) fearing least her estate should be known, and so she killed, and I brought in trouble therfore I sawed, that I might be sent in Ambassage, to the Deputie of Egypte, and obtained it, wherfore I come, and bring her with me, desirous to sette her busines in good order. And now must I vtter to him the cause of mine Ambassage. for he hath appointed this day for the hearing of me. As touching the maide I commend her, to you, and the Goddess, who haue hitherto conserued her, vppon

of Heliodorus. Lib 2, 35

vpon such conditions, as you are bound by othe to performe. That is, that you will vse her as a free woman, and marry her to a free man, as you receiue her at my hande, or rather of her mother, who hath so left her. I hope that you will performe al things wherof we haue commoned aswell by credit of your oth, as also by trust & I haue in your maners, which I haue by many daies experienced to be very Greekish indeed. Thus much I had to say to you, before I executed my commissiō concerning mine ambassage: as for other secreties belonging to the maide, I will tell you them to morrowe in more ample wise, if you will meete with me aboute his temple. I did as he requested, & caried the maide muffled to mine own house, and vsed her very honorably & day, comforting her with many faire means and gaue God great thanks for her, from that time hitherto, accomplishing, & calling her my daughter. The next day I wēt to his temple, as I had appointed with the stranger, & after I had walked there a great while alone, & saw him not, I went to the deputies house, & inquired whether any man saw the legat of Æthiopia. There one told me, that he was gone, or rather driuen homewarde, the last day before sun sette, for that the deputie threatened to kill him if presently he departed not. I asked him the cause for that, quoth hee, by his Ambassage he willed him not to meddle with the mines out of which, & sinavags were digged, as those that appertained to Æthiopia. I came home again, much grined, like one that had some great mishappe, because I could not knowe any thing as touching the maide, neither whence shee was or who were her parentes. Paruaille not thereat, said Cnemon, interrupting him, for I my selfe take it heauily, that I cannot knowe it now: yet perhaps I shall knowe it hereafter, you shall indeed, said Calasiris. But now will I tell you what Caricles saide more. After I came into my house (quoth he) the maide came forth

Caricles col-
lecth Carichia
his own dau-
ghter.

Sisemithers
his ambassad

The Æthiopian History

Caricha not
onely passing
beautiful but
very witty
a 10.

Caricha not
willing to
marrie.

to meete me but saide nothing, because shee coulde not yet speake Greeke: yet shee tooke me by the hande, and made me good chear with her countenance. I marueled that euen as good grephoundes doe saluue vppon euery one, though they haue but little acquaintance with the, so shee quickly perceiued my goodwill towarde her, and did embrace me as if I had bene her father. I determined therefore, not to tarry longer in Caradupi, leaste some spite of the Goddess should deprive me of my other Daughter too so coming by boate downe along Nylus, to the sea. I got a shippe, and sailed home. and now is this my daughter with mee, this Daughter, I say, surnamed also by my name, for whose sake, I lead scant a quiet life. And beside other thinges, wherein shee is better then I could wish, shee learned the Greeke tongue in so short space, and came to perfit age with such speed, as if she had ben a peerlesse braunch, and farre of passed all other in excellent beautie, that all mens eyes, as wel strangers, as Greeks were set on her. To be short, whersoeuer she was either in the temples or at publicke exercises, or in the places of common resort, shee turned all mens mindes, and countenances vnto her as if shee had bene the Image of some God, lately framed. And although shee be such a one, yet shee griueth mee sore. Shee hath bidden marriage farewell and determineth to liue a maiden stil, and so becomming Dianes seruant, for the most parte, applyeth her selfe to hunting, and doth practise shooting. For my parte, I sett little by my life who hoped to marrie her to my Nephew, my sisters Sonne, a courteous young man, well mannered, and faire spoken, but I can, neither by prayer, nor promise nor force of Argument perswade her thereto: but that which griueth mee moste, is that, (as the Proverbe saith) shee useth my owne feathers against mee. and addeth greate experience. and many reasons to prouoe that she hath chosen the best kinde of life, commending

virginitie

of Heliodorus. Lib 2. 37

virginity with immortall praise, and placing it in Heauen by the Goddess, calleth it immaculate, vnspotted, and vncorrupted: as for loue, Venus dispozte and euery Ceremonie, that appertaineth to marriage, she vtterly dispraiseth. In this matter I require your helpe, and therefore now I hauing good occasion, which hath in a manner preferred it selfe to me vse a longer tale, then neede requirerh. Doe thus much for me, good alafius, vse some pointe of your wisdom, though it be by inchantment, to perswade her, either by worde, or deed, to knowe her owne nature, and to consider, that shee is borne of a woman. This you can do if you wil for shee disdaineth not to talke with men, for that she hath bene commonly brought vp among them. And she dwelleth in the same house with you, here I meane within the circuit and compasse of this Temple. Despi'e not mine humble prayers, and suffer mee not to liue in mine age without children, and comforte and hope of any to succede me: this I beseech you to do for Apolloes sake and all the Gods of your owne countrey. I wepte when I heard this, Chemon, because he himselfe not without teares thus humbly besought mee, and promised to doe what I could for him in this pointe. While we yet talked of these matters, one came to vs in haste, and tolde vs that the Captaine of the Aenians ambassage, was at the gate, and made promise, and therefore desired the Priest to come away and beginne the sacrifice. I asked Cicles what those Aenians were, and what holy message theirs was and what sacrifice they made. The Aenians saide he, is the noblest parte of Thessalia, and right Greekish, which fetch their petegree from Deucalion, and stretch to the borders of Mada, their chiefe citie is Hippala, so called as they say because it is mistres, and ruler of the rest but as other thinke for that it is situated vnder the hill Octa. This sacrifice the Aenians send to Pyrrhus Achilles sonne euery fourth yeare, at

© v.

such

Aenians a people of Thessalia fetch their petegree from Deucalion. How far the Aenians countrey goeth. Their chiefe citie is Hippala the manner of the Aenians sacrifice to Pyrrhus.

The Æthiopian History

A pretty description of Achilles country, prouing the Æthians to come of his race.

The description of a very comely man.

such time as the feast Agon is kept to Apollo (which is now as you know) for here was he killed at the very Altars of Apollo, by the guile of Orestes Agamemmons sonne: this message is done more honourably then any of the rest, because the Captaine saith, he is one of *Achill's* line. By chance I met with him two dayes ago and there someth verily to appeare in him somewhat worthy those that come of *Achill's* bloude, such is the comelines of his person, and tallnes of stature, that it maye easily proue he was borne of some Goddesse. I marvelled how they being *Æthians*, did say they came of *Achill's* bloude, because the Egyptian Poet Homer saith that he was borne in Pythia. The young manne, and the rest of the *Æthians*, say plainly that he is their progenitur, and that Theris was married to Pelens out of Malio, & that in old time Pythia was there abodes, and that beside them whosoever do challenge the noble man for his valiant ades, say vntreuly. For his parte, he proueth himselfe to be of *Achill's* bloud by an other reason: for that Menesthius his grandfather, who was the sonne of Sperchius, and Polidora Pelens daughter, which went with Achillis among the noble captaines, to Ire, and because he was his kinsman was one of the chiefe captaines of the Mirmidones. And although he himselfe be very neare on euery side to Achillis, and ioyned him to the *Æthians*, yet he accounteth these funerallles to Pyrrhus, for a most assured proue, whiche all the Thebians (as he saith) haue granted to them bearing them witness that they be the nexte of his bloud. I enuy them not Caricles (quoth I) whether, they challenge this to themselves vntreuly or it be so indeed. But I pray you, send for y^e Captain in for I desire much to see him. Caricles was content: Therewith entred in a young man of Achillis, courage indeed, who in countenance, and stomacke appeared no lesse, with a straight necke, his foreheaded, with his haire in comely sort rebending

of Heliodorus. Lib. 2 38

bending downe, his nose, and nostrilles wide enough to take breath, which is a token of corage and strength his eyes not very gray, but graye and blacke, whiche made him looke somewhat fiercely, & yet very amiably, not much vnlike the Sea, which is neuer calmed after a boisterous tempest. After he had saluted vs, as y^e manner was and we him againe, it is time, saide he, to doe sacrifice to the Godds, that we may finish the Noble mans rites and the pompe thereto belonging by times let it be so said Caricles, and as he rose, he told me softly you shall see Caricia to day, if you haue not sene her before, for she must be at the pompe and funerallles of Neoptolemu by custome. I had sene the marde before, Cnemon, and done sacrifice with her, and shee woulde inquire of me of our holy customes and ordinaes. Yet I sayd nothinge to him, waytinge to see what woulde come hereof, and so wee wente to the Temple both together. For all thinges that belonged to the sacrifices, were made ready by the Thebians. As soone as we came to the altar, and the young man beganne to do the sacrifice, hauinge leaue firste of the priestesse. Pythia saide thus.

Ye men of Delphi sing of her,
and Goddes of spring praise:
Who now in grace be gmaes to grow,
but fame shall end her dayes.
Who leaning these my temples here,
and passing furing streames:
Shall come at length to country scortcht,
with Phœbus blazing beames,
Where they as recompences due,
that vertues rare do game:
In time to come ere it be long,
while Meters shall obaine.

After the Gods had saide thus, those that stode by cast many doubtles, but knewe not what that answer should

Apollo his as
siver as touching Thea-
genes and
Caricia.

The Æthiopian History

when oracles
and forthsay
ings are to be
expounded.

should meane. Every man had his seuerall exposition & as he desired so he coniectured, yet could none attain to the true meaning thereof. for oracles and dreams are for y^e most part vnderstood, whē they be come to passe. And although the mē of Delphi were in a maze, for that was said, yet they hastened to go to this gorgeous solemnitie, not caring to make any diligent inquirye of the answers which was giuen.

Here endeth the second
Booke.

The third Booke.

The Contents of the third Booke.

In the third booke is contained the manner of the Funerals, and how Theagenes fell in loue with Caricia, and she with him, and the moane that Caricles made for her to Calasiris.



After the Wompe and Funerall was ended: nay father quoth Cnemion, interrupting him) it is not done yet, seeing your talk hath not made me also a looker thereon. But you slip from me who desire wonderfullge to behold the whole order thereof, no lesse than one as the olde Proverbe) that is saide of one that commeth after a feast, in as much as you haue but opened the Theatre, and straight shutte it vp againe. Cnemion (saide Calasiris) I would not trouble you with such impertinent matters as you do now desire, but would haue brought you to

of Heliodorus. Lib 2, 39

to the principall points of my tale and that, which you desired at firste. But because you desire by the way to be a looker hereupon, hereby you declare your self to be an Athenian, I will briefly declare to you the brauerie thereof, as well for it selfe because it is famous, as also for certaine things that happened thereat. The manner of the sacrifice. The Hecatombe wente before, and such men as were but lately entered into the holy ministration leade the same; each one had a white garment knit about them, their right hande, & arme with their breast naked, and a Dollare therein. All the Dren were black, but very lusty, wagglinge theyr heades, and lifting them vpp a litle, they had euen haires, part whereof was gilded, other had Garlandes of flowers vppon them, their legges were somewhat crooked & their throtes hanged beneath their knees and there were so many as would make a iuste Hecatombe indeede. After these foloweth a great sort of other offerings, and every kind of beastes was lead by it selfe in order alone. with an instrument that appointed when and with what they should begin. These beastes, and their leaders did certaine virgins of Iherusalem standing in a ringe, with their haire loose aboute their eares, entertaine. The maids were diuided into two companies, those who were in the firste, carryed flowers and fruite. The other carried in baskets other fine knackes, and perfumes and filled all the place wth pleasant odour: they carried not these thinges in their handes, but on their heades, for that they helde theyr hands forward and backward that they might y^e more easily both go and daunce. They receiued their song of another company, for it was the duty of these to sing the whole Hymne. In this song was Theris praised, and Peleus, then their Sonne, and after his, after these Cnemion: what Cnemion (quoth Cnemion now father ye take fro me the pleasantest part of this tale. as though you would make me a beholder onely of that, that was done

The manner
of the sacri-
fice.

Hecatombe
is a kind of
sacrifice.

The Æthiopian History

donne in his Royaltie, and not a hearer also. You shall heare it, saide Calaniris, seeing it pleaseth you, this was the Songe.

the song that
the Thessali-
an virgins
sung in hon-
nor of chetis,
Pelesus, achil-
les & pyrrhus

O *Nereus* God in surging Seas,
we praise thy daughter deare:
Whome *Pelesus* at commaundement,
of *Ioue* did make his feare.
Thou art our Ladie *Venus* braue,
in Sea a glimring Starre:
Who, the *Achilles*, did bring forth,
a verie *Mars* in warre.
And captaine good vnto the *Greekes*
thy glorie scales the skies:
To thee did thy redheaded wife,
cause *Pyrrhus* rough to rise.
The *Troyans* utter ouerthrow,
but stay to *Greeks* hoast:
Be thou good *Pyrrhus* vnto vs,
a fauourable ghost.
Who here in graue intombed liest,
in *Phabus* sacred ground:
Bow downe thine eare, to th'oly hymnes
that we to thee do sound.
And this our citty suffer nor,
in any feare to be:
Of thee, and *Thetis* is our song,
Thetis all hayle to thee.

This was the song, made by *Cnemon* as I remember with so good order in the songe, and measure in their dauncing, agreeing so fitly to the sound of the musicke, that the eye forgot what it saw in raniishment of that was heard and the standers by followed the mayds as they passed on, as though they hadde beene raniished with the pleasantnesse of their songe, untill the iolly lusty youtthes with their captaine and Ringleader appeared

of Heliodorus. Lib 2. 40

peared, the sight wherof was better then all that they had seene before. The whole nuber of these youths, was fifty, which was diuided into twice fife and twenty, in a manner garded their Captaine, who rode in the midst of them. Their bootes wroughte with purple leather, were foulded finely a little about their ankles. Their cloakes were buttoned with buttons of Golde before their brestes, and were laide on with rounde blewe buttons, downe vnto the neathermost hemme. Their horses came all out of *Thessalia*, which also shewed by their pleasaunt countenances, the good pasturage of their countrey. They somed on their bibles as though they thought scozne of such as rode on the, yet they turned very redily as their Riders would haue them.

Their saddles, & the rest of their harnesse was so beset with siluer and golde, that in this point the young men seemed to strue who should be bruest. But *Cnemon*, those whoe were present, did so despise and passe these men thus apparreled, and loke on the Captaine *Theagenes* (on whome was my care) that all, which shewed before very bright, was now darkened, as it had been with some passing lightning. Such brightnes did his sight bring vnto vs, in as much as he was on horseback also, with a speare of *Athe*, pointed with Steele in his hande, hee had no helmette on, but was bare headed. His cloake was of purple wrought with Gold, wherein was the battaile of the *Centaures* and *Lapithes*: on the button of his cloake was *Pallas* pictured, bearing a shielde before her brest, wherein was *Gorgons* head. The comelines and commendation of that which was done, was somewhat increased by the easie blowing of the winde, which moued his haire about his necke, parting it before his forehead, & made his cloake waue, and the nether parts thereof to couer the backe and buttockes of his horse. You would haue saide that his horse did knowe the beautie of his maister, and that hee

The Anians
apparell.

Theagenes
cloke what
cost them on.

Theagenes
his horse.

being

The Æthiopian History

What the com-
mon sort of
women did
to Theage-
nes, & their
opinion of
him.

Theagenes
beginneth to
loue Carichia

How Carichia
was attired.

Carichias
Girdle.

being very fayre himselfe, did beare a passing seemely man, he rained so, and with pricked vp eares, he tossed his head, and rolled his eyes fiercely, and prauced and leapt in so fine sort. When he had the raynes a little at will he would set forward couragiously, and turne about on both sides, and beat the ground with the tips of his hounses lightly, and moderate his fiercenes with the pleasauntnesse of his pace. Each man was amazed thereat, and gaue the young man the principall praise, as well for his courage, as also for beautie and comelines of personage. At a word, the comon sort of women, & such as could not moderate their affections, caste apples and floure vpon him, by that meanes as might be geassed, seeking to gette his fauour. For they were all of this opinion, that there coulde be no humane shape which coulde surmount the seemelines of Theagenes. But after that Aurora, with rosall fingers, as saith Homer, appeared, and the beautifull and wise Carichia came out of Dianas Temple: then I perceiued that Theagenes could be conquered, but so farre conquered, as the naturall seemelines of womans beauty hath the more and greater force at first to bring vnder. For she was carried in a chariot, drawen with a yoke of white Oxen, shee had on a purple gowne downe to her foote, spangled with golde. She was girded with a girdle, in making whercof the workman bestowed al his craft, in y he neuer made the like before, nor able to frame such another after. For he tied two Dragons tailes behind her back, betwix her shoulders, bringing further their contrary neckes vnder her pappes, with an artificiall knotte, suffering both their heades to hange downe after it was fastened about her. You woulde haue sayde that the Serpents did not seme to crape, but crept in deed. They were not fearful with their terrible lowes, but seemed as though they had bene wantonly asleepe. As touching their matter, they were gold, but in colour blew

of Heliodorus. Lib. 3. 41

blewe. For the gold by arte was made blacke, that blacke and blew might indrede, represent the sharpnesse of diuersitie of scales, and such was the maides girdle. Her haire was neither al bound vp nor al loose: but the most part thereof that grew behinde, hanged ouer her shoulders, that which grew from the crowne of her head downeward to her forehead, being yellow coloured, was crowned with a garland of yong Laurel, which did not suffer the whole to be blowne more then was seemely with the vehemency of the wind. In her left hand she bare a guilded bowe, and a quiver of Arrows hanged on her right shoulder, and in hir other hand she bare a Taper burning, and although she were so attyred yet there came greater light from her eyes, then from the Taper. Whose same are Theagenes and Carichia indrede saide Cnemion. Calasiris thinkinge that he had spied them some where, asked him & where be they? shew me them for Gods sake. Methoght sa- thee (quoth he) I saw them being not here, you haue described them so wel, and as I my self remember wel, I haue seen them. I cannot tel (quoth he) whether you saw them so attired, as at that time all Greece and the sunne himselfe did see them. So faire and so happy were they as menne had felicitie inough, if they were like him, and women, if they were like her. For they counted it an immortal thing to be such a couple. Although the people of that country rather praised the yong man, and the Thessalian the maide both praising that wonderfully which they neuer sawe before. For a newe countenance and seldome seene, doth more moue the minde, then that wherewith we are daily acquainted. But oh delectable deceipte, & acceptable opinion, how didst thou comfort me, Cnemion, when I hoped that y hadst seene my deare child: and wouldest haue shewed me them? But thou goest about utterly to deceiue me. For where as you promised me at the first, that they

men & wo-
men happy, if
they were
like Theage-
nes and Ca-
richia.

The Æthiopian History

would come by and by, and had for reward of so doing, obtained of me this tale of them, yet cannot you shewe me them although the evening approach, and it be dark night. Be content quoth he, and feare not, for they wil come without doubt. Perhaps ther is some let that they come not so sone as was appointed betwixt vs otherwise, if they were heere, I woulde not shewe you them before I had y whole hie that you promised mee. Wherefore if you desire to see them in haste, persourme that you promised, and make an end of your vnperfect tale. I, quoth he, am very vnwilling to doe that which bringeth me in minde of that which grieved me much, and I supposed that you had bene wearie of this my so long prating. But seeing you bee so desirous to heare and can neuer be wearied with a good tale, go to, let vs procede where we left. Yet first let vs light a Candle, and do sacrifice to the Gods that gouerne in the night, that hauing performed the accustomed ceremonies, we may lie quietly, and tell forwarde our tale. He said thus, and forthwith a maide brought in a candle lighted, and he finished his sacrifice, and called vpon diuers of the Gods, but especially vpon Mercurie, and desired to haue some happy dreame that night & that his dearly beloued children might appeare vnto him in his sleepe, he prayed humbly. When he had thus done, hee said, after that the young men hadde gone thre times aboute Neopolemus his Sepulture in their brauerie on horsebacke, the women cryed out pitteously and the men made a strange noyse. Therewithall suddenly all the Dren Hammes and Goates were killed, as if they had bene slaine at one stroke. Last of all, when the Altar being of wonderfull greatnesse, had fire hundred clouen logges laide vpon it, and all manner of lawfull offrings were added therunto, they made request that Apolioes Priest might begin the Sacrifice. Caricles sayde, that the Sacrifice inderde appertained vnto him, but the

Calistis was
very super-
stitions.

The manner
of the sacrific
with the
duty of

of Heliodorus. Lib. 3.

42

Captaine of this holy legation, shoulde take the taper of her, that was president of those Ceremonies and set the Alter on fire, for so was the countrie fashion. This he saide, and did Sacrifice, & Theagenes took the Taper. Surely, Caemon, that the minde is a heauenlye thing, and of great affinity with the superiour nature, sage. We may know by the deedes, and workes thereof. For they looked one vpo another, as though the mind knew first that, which was like to it selfe, and did approche neare to that, which both in excellency, and dignitie was of affinity to it. At the firste therefore they stood still suddainly, as though they had bene amazed. And he deliuered her Taper with a constant countenance, and hee likewise receiued it, and viewed one an other with so stedie eyes, as if either had scene, and knowne other before, and nowe could not call to remembrance where. This donne, they smiled a little, but so that it coulde scanty be perceiued by their countenance. Afterward as thogh they were ashamed of that they did, they blushed: within a while after, when this affection, as I thinke, had griped their hartes, they becam pale. At a worde, fire hundred countenances appeared in theyr faces in shorte time, and the chaunginge of all kinde of colour, and the rowlinge of their eyes, plainly betokened the troubles in their minde. The people that wer present, as may be gessed, perceiued not this, because euery one thought of diuers matters, neither Caricles, who at that time, repeated the vsuall prayer. Onely I did nothinge, but marke the younge couple, after that the Oracle spake of Theagenes, dooinge sacrifice in the temple, and by coniecture of theyr names, was moued to suspecte that, which after shoulde come to passe, yet I knew nothinge exquisitly, of that which was signified in the latter parte of the aunswere. But after that, at length, and as it wer by force, Theagenes was withdrawn from the maide, and with his Taper

the priest of
Apollo & the
Ænians cap-
taine of their
holy embas-
sage.

The sundry
countenances
and behavi-
ours of slouers.

If ii.

set

set fire on the alter, the pompe was broken vpppe, and the Theassalians went to banketing, & all the other people went euerie man to his owne house. Caricia also putting on a white cloake with a few of her familiars, went into her owne chamber, which was within the compasse of the Temple. For she dwelled not with her supposed father, but altogether seperated her selfe from him that she might not bee dissuaded from her purpose. I being nowe in the more curious, by reason of that I had heard, and sene came to meete Caricles of sette purpose. Who asked mee, saue you Caricia, my ioie, and the honour of the people of Delphi? This was not the first time (quoth I) but I saw her before, as ofte as the people resorted to the Temple not as one that made a farre off as the prouerbe is, but shee hath doone sacrifice together with mee, and if she doubted of any poynte, either of Diuine or humane matters, she woulde aske mee, and I tolde her. How liked you her at this time quoth he? Did she set forth this braue sight any whit? Parry sir Caricles (quoth I) you seeme to aske me, whether the mone doe excede any whitte the lesser Starres. They praised, saide hee, the Theassalian young man, giuing him the second place after her, yea and the thirde too, quoth I. But indeede they acknowledged your daughter to bee the principall shewe yea and the verie eye of the pompe. Caricles was well pleased with this (and I beganne now to drawe to the purpose, especially desiring that hee would be of good heart, and doubt nothing) who smiling a little saide, I goe to her nowe, and if it please you, goe with mee, and lette vs see, whether this greate companie hath bene any thing noysome vnto her. I was verie glad of this request yet I made as though, I had other businesse to doe: but was contente to leaue that, and goe with him. After we came where shee was and hadde gonne into her chamber, wee founde her sicke on her bed.

bedde, and could take no rest, and all her eies bedewed with loue droppes. After her father was come in, and she (as was her manner) had embraced him, he asked her what she ayled. She made him answere, that her heade did ake, and that she woulde saine sleepe if shee might. Caricles much grieued with this, went out of her Chamber with me, and commaunded the maydes to make as little noyse as might bee, and after he came before his owne house, hee saide. What should this meane, good Calasirs? What disease hath my deare daughter? Maruell not, quoth I, if shee hauing shewed her selfe in such a companie, hath bene spied by some spitefull eye. Hee smiled at this, and saide in teassing wise, you then doe belcene, as men commonly do, that there is witchcraft.

Yea marry quoth I, and verily as I thinke, there is any thinge true, and that for this cause. The ayre which is aboute vs on euerie side, entering into vs by our eies, nostrilles, mouth, and other partes, carrynge with it such outward qualities as it is indued withall, doth ingrasse a like infection in them who haue receiued it. For which cause when a man hath enuyously looked vppon an excellent thing, forthwith hee hath filled the ayre with that pestilent quality, and sente forth also that poysoned breath to that which is neare at hande. That same ayre being a slender and subtle thing, pierceth euen to the bones, and verie marowe and by that means hath enuie bene cause to many of that disease, which we call by a proper name. Witching. Consider that also Caricles, how many haue gotten sore eies, and the plague, though they neither touched those that had such diseases, nor eate at their table, nor lay in their beddes, but onely by being in the same ayre: as wel as any thing els. Let loue be an argument or proue of this, who taketh his beginning & occasion of that which is sene, & so, as if it were some priuie passion

Of the Birde
Charadrius.

The nature
of the serpent
Basiliscus.

passion, by the eies is suffered to enter into y hart. And this is like to be true. For seeing of al our other pores, & senses, sighte is capable of most mutations and the hottest, it must needs receiue such in-edicions as are aboute it and with a hot spirit entertain the changes of loue. If neede be, I will bring for examples sake some reason out of the holye bookes, gathered of the consideration of nature. Charadrius healeth those that haue the Kings euill, whiche birde flieth alwaye as sone as anye that hath this disease, hath spieth her, & turneth her taile toward him, shutteth her eies. Not as some say, because she would not help him, but that in looking vppon him, she draweth that euill disease vnto her by nature, and therefore she declineth such sight as a present perill. And perhaps you haue heard how the serpent Basiliscus with his onely breath and loke, doeth dye vp and corrupte all that it passeth by: and it is no maruel if some doe bewitch such as they holde most deare, and wishe best vnto, for seeing they be enuious by nature they do not what they would, but what by nature they are appointed. After he had stayed a little at this, he said, you haue discussed this doubt right wisely, and with very probable arguments. I would to God that she mighte once seele what affection and loue meaneth: then wold I not thinke that she were sicke, but in most perfecte healthe, and you knowe that I haue craued your helpe to bring this aboute. But now nothing lesse then this is to be feared to haue happened to her, who hateth hir bedde and will be wone with no loue, but she rather seemeth to be bewitched inuade: and I doubt not, but you will vndoo this witchcraft, for the friendshippo which is betwixt vs, and to shewe vs some pointe of your singular wisdom. I promised him if I could perceiue her grieve to helpe her what I could. And while we yet talked of these matters, one came to vs in haste and saide: God sirs, you make such tardiance as if you should

should come to battaile, or skirmish, and not to banquet: The maker whereof, is the excellent Theagenes, & great Neoptolemus the president at the same. Come thither neither let the banquet through your default, bee continued till nighte, seeing none, but you are alwaye. This fellow (quoth Caricles to me in mine eare) biddesth vs with a cudgel in his had. What a losse fellowe Bacchus is if he be wel washed. But let vs go for it is to be doubted, least if we tary, he wil dye vs forward. Then iest, said I, yet I am pleased, let vs go inuade. When we came, Theagenes placed Canicles beside himselfe, and honored me also somewhat for his sake. Why do I trouble you now, with telling how the maides daunced, and what instruments were there, and howe the young youths daunced the daunce called Pyrricha in armour & others also with which Theagenes to make vs merry, hadde mingled fine and delicate meates ordering his banquet, as if it had been but a drinking, but that which is needefull for you to heare, and pleasante for mee to tell, was thus, Theagenes sette a merry countenance on the matter, and strained himselfe wondrously that he mighte entertaine his guests courteously, and make them good cheare. But I perceiued whereto his minde was bent, by the roling of his eies, and suddaine sighing without cause. Sometimes he was sadde, and in muse, straghtelwaye, as though he knewe his owne faulte, and woulde correct himselfe, he woulde be merry: to bee short he changed his countenance a thousande wayes. For the mind as wel of a louer, as of a drunke man is flexible, & can tary in no certaine state, as thogh they both swimmied in a moist affection. And for that cause a louer will soon be drunke, and a drunken sone in loue. Afterwarde by his sorrowfull gaping and carefull countenance, all those who were ther, saw that he was not wel. So Caricles also perceiuing that, saide to me softly. What meaneth this variety: some enuious eie hath looked vpon

Calasiris & picture Theagenes to be in loue.

Drunken men and louers much alike.

The Æthiopian History

His priestes
drinke no
wine, neither
eate they the
flesh of any
living thing.

Apollo & Di-
ana seeme to
deliuer Thea-
genes & Car-
ichia, to
Calistus in
his dreame.

on him also. He thinketh that Carichia, and he haue one
disease: they haue one and the same indeed, by his said I
and not without cause, in as much as in this royaltie
next to her, he was the fairest person. Thus talked we.
But after the cups should go about, Theagenes dranke
to euerie man, although against his will, for courtesies
sake. When he came to mee, I saide, that I thanked
him for his gentle proffer, but dranke not. He thinking
that I hadde despised him, looked on mee angerly, and
with burning eies. Which as soone as Cariches percei-
ued he saide, this man drinketh no wine, nor eateth of
the flesh of any living thing. Wee asked, why? hee is
quoth he an Egyptian, born at Memphis, and his priest.
When Theagenes perceiued that I was an Egyptian,
and a priest, he conceived a wonderfull pleasure, and
stretched himselfe for ioye, as those who haue founde
some greate treasure, and called for water, and after he
had drunk a good draught, he said, right wise manne. I
haue drunke vnto you of that which you like best, and I
pray you, let this table make a lasting league of Amity
betwene vs. Let it do so worthie Theagenes, quoth I,
for I haue a good while desired the same, & so receiuing
it at his hand, did drinke, and with such talke we made
an end of the banquet, and wente euery one to his owne
lodging. But Theagenes embraced me verie louingly,
and with diuers kisses, both oftener, and more fami-
liarly then our former acquaintance suffered. After I
came home, I slepte not the firste parte of the nighte,
thinkinge diuersly of the younge couple, and diligently
studied, what the latter end of the oracle should mean.
When it was midnichte, I saue Apollo & Diana, as I
thought (if I thought and it was not rather so indeede)
and he deliuered Theagenes to me, and the Carichia, and
calling me by my name, it is time, saide they, that you
returne into your countrie, for so the Ladies of desti-
nie commaunde you. Soe therefore hence thy selfe, and
take

of Heliodorus. Lib. 2 45

take these with the and loue them as thy own children,
and bring them out of Egypt, whether and how it shall
please the Goddes. When they had saide thus, they
went away, and gaue a token, that it was not a dreame
which I saw, but a thing done indeede. I vnderstode
all the rest as I had seene it, but into what countrie, or
to what people they should be carried, I could not tell.
You will tell mee hereafter father quoth Cnemon) if
you know your selfe, but how said you the Gods were
shewed to you, not in your sleepe but manifestly appea-
red? euen so my sonne (quoth he) as wise Homer in a
manner by a riddle did notifie, many many doe let the
hardnes of the saying passe, as he saith somewhere.

His feete and thighes behinde,
by going casily I knewe:
The Goddes also may be espied,
And knowne, this is true.

And I my selfe seeme to be one of that sort (saide Cne-
mon) & perhaps to reprove me, you Calasiris haue made
mention of these verses, the wordes whereof I will re-
member, since the time I first learned them, but that
there is diuinitie contained in them, I know not. Cala-
siris stayed at this a little, and made him readie to tell
him the secrete meaning of them and said. The Gods,
Cnemon, and other heauenly powers, comming to, and
going from vs, doe change themselves seldome into the
likenes of other creatures but commonly into men, that
we supposing by the likenes of the figure, that we saw,
was a dreame, may so be beguiled. So although the
rude and prophane people know them not, yet can they
not escape a wise man, but hee will knowe them either
by their eies, in that they look steadfastly, and neuer shut
their eies lids, but best by their gate in that they mooue
not their secte, neither set one foot before another, but
are carried with violence of the ayre, rather sliding
through, then striding ouer the windes. Therefore

fi v.

A rule of
Homer, how
to know the
Gods ex-
pounded by
Calasiris.

the

The Æthiopian History

How the Egyptians
fashion their
Gods.

the Egyptians make the Images of their Goddes with their face toynd together and not receivable a sunder. Which thinge the skilfull Homer, like an Egyptian, & one well instructed in the hoire language, secretly and closely signified in his verses. leaving it to the understanding of such as could attaine thereto. Of Pallas he speaketh thus.

And her terrible eyes did glister as she looked.
And of Neptune thus:

His feete and thighes, by going easily, I knew.
As though he swimm'd in his gate, for thus must you take it by going easily, not as some beinge deceived, haue thought easily I knew. You haue well instructed me in these things, quoth Cnemon. But in y^e you oft call Homer, an Egyptian. I cannot beleue that. and therefore am in much maruell about it. I pray you discusse this doubt also. Although Cnemon, it be nothing near to one purpose, to talke of such things. yet I wil briefly tell you. Homer by report of diuers menne, is ascribed vnto diuers Countreies, and indeed, to a manne of good courage, no Countrey comes amisse: but to tel the troth, he was our countryman, an Egyptian borne at Thebes, which hath an hundred gates, as of himselfe a man may know, and his father a priest, as some thinke, and not Mercurie, as is falsely named. His father was supposed to be a priest, because that the God laye with his wife doing certaine sacrifices after the manner of the country, and fell on a strepe in the temple, and there ingendred Homer, who had about him a token of vnlawfull generatiō, for on both his thighes there grewe from his birth a great deale of haire whereof as he traueled, as well in Greece, as in other countries, and made his poeme, he gained his name. Hee himselfe neither would tell his name, nor his countrey, nor kinred: therefore those, who knew the quality of his body gaue him a name thereof. To what ende father sayd

Cnemon

Thebes a city
of Egypt.

of Heliodorus. Lib. 3 45

Cnemon, would he not tel his countrey: either quoth he) because he was ashamed of his banishment, for he was Why Homer
driven out of his countrey by his father, at what time concealed his
haue passed the age of fourtene yeares, he shold haue Countrey.
been nūbered among those that were consecrated, for y^e by
y^e marke on his body, he was knowne to be banished or
els for policy, that while he concealed his countrey, he
might lawfully say, that he was born euery where, you
same to discusse these things very wel and wisely said
Cnemon, gathering your coniecture of his verse, which
is stuffed with al pleasure and delectation, right Egypt
like, which no doubt shold not so far haue passed all o-
ther, if he had not had some heavenly foundation. But
after (as Homer did) you perceiued that they wer gods,
tel me, Calasiris, what followed. Surely Cnemon, suche
things as went before, I slept little, deuised much and
felinto such cogitations. as liketh the night wel. I was
very glad in hope to find such things as I thought vpon,
on, and also looketh for returne into my countrey. Yet
was I sorrowfull that Canes should lose his Daughter
I bethought mee how I might carrie the younge
folkes with mee, and some meanes was to bee deuised
how to get away. When was I troubled as touchinge
our flight how we might do that priuily, and whether
we shold direct it, whither by sea or lande. While I
lay thus, a thousand thoughts arose in my head, and I
slept no more that night. And it was scant day. when
one knocked at my doore, and I heard a boye call, my
man asked who called and what he would haue: who
answered that Thegenes the Thesalian was there. I
was gladde of those tidings and badde him be called
in thinkinge that this beginninge did proffer it selfe,
that I might learne how to bring that to passe which I
was aboute. For I gessed that hee came to craue my
helpe to obtaine his loue, because he heard that I was
an Egyptian, and a Priest. So affected (as I thinke as
many

The Æthiopian History

Two kinds of
wisdom are
professed of
the Egyptian-
ians.

Witchcraft
excellently
described.

Astronomie
prettily dis-
coursed vpon
and how far
it is to be
stretched.

many be. who suppose the wisdom that the Egyptians haue to be one, & the same but are deceiued. For there-
of is one kinde common and (as I may terme it) cree-
ping on the ground, which ministereth signes, and is
occupied about dead bodie, vsing hea,bs, and addicted
to inchauntmentes, neither tending it selfe, or bring-
ing such as vie it, to any good ende, but is ofte deceiued
by the owne practises. sometimes shewing terrible
and vile tokens that is to say, visions of such thinges,
as are not as though they were, and beguileth men of
such things as they looked for, a deuiler of mischieues,
and a minister of all scawle. and vnlawfull pleasures.
The other my sonne, which is the true wisdom, and
from whence the other counterfaiete hath degenerated,
which we priestes, and hely men doe practise from our
youth, is conuersante with heauenly thinges. liueth
with the Goddes, and is partaker of better nature con-
sidering the moouing of the starres, and counting it a
vauntage to knowe thinges to come, farre remooued
from these earthly euels, and directeth all thinges, to
the honestie, and commoditie of menne. By which, I
also leste my countrie for a time, if by any meanes I
could auoid such things, as I told you of before. I were
forshelued vnto me, & the battell betwene my sonnes.
But let vs committe these thinges as well to the other
Gods, as also to the Ladies of destinie, in whose power
it consisteth, whether they shall doe this or not, who as
well decreed my banishment, for such thinges as I ga-
thered before, as also that I should finde Caricha, howe
that happened, you shall know by that which followed.
After Theagenes was come in. and badde me good mor-
rowe, and I had saluted him againe. I sette him on my
bedde beside me, and asked him, what earnest mat-
ter draue you hither to me thus early? After he had stro-
ked his face a litle. I am in great danger, quoth he, and
I am ashamed to tell you how. I thought it then a fitt
time

of Heliodorus. Lib. 3 47

time to close with him and to guesse at that, which I
knew well enough. Therefore looking vpon him cheer-
fully, I saide. although you be ashamed to tell me, yet
nothings canne be hidde from my wisdom. and the
knowledge of the Gods. And after I had lifted vp my
selfe a litle, and made as though I would haue caste
some accounte with my fingers, and spreade my haire
about mine eares, like one that would haue prophe-
sied. I saide, my sonne thou art in loue, hee started at
that worde, and when I had added, with Caricha then
he supposing that I had knowen it of God missed but a
litle, that he had not fallen down and worshipped me.
Which when I would not let him doe, he came to me,
and kissed my head off, and gaue God thanks that his
hope had not failed him. and prayed me hartily that I
would saue him: for he should not liue if he had not
helpe & that presently: so great was the mischiefe that
he had and so vehemently did his hart burn, the rather
for that he neuer was in loue before. for he sware vn-
to me many othes, that he neuer had to do with womā
& that he utterly refused marriage and loue, if any were
profered him, vntill Carichas beautie had overcome him
Not because he was chaste of nature or could not doe
like other men. but because till then, he neuer saw wo-
man woorthy to be loued, and as he said thus, he wept,
in token that by force and against his wil, he was sub-
dued by the maid. I tooke him vp, and comforted him,
and saide, be of good chear, for seeing you haue come to
me for help she shall not be stronger then my wisdom,
indeede she is stoufe, and will hardly be made to loue,
utterly dispising loue, and marriage if she do but heare
them named but for your sake we must trie al means.
Arte can breake nature, onely you must be bolde and
of necessity doe whatsoeuer I commaunde you. Vnc-
promised to do al that I wold wil him and thus while
he was praying, and beseeching me, and for my pains,
promised

Calasiris
maketh as
though he
were a soth-
tayer to
Theagenes.

Theagenes is
in loue a-
gainst his wil

Art can brek
nature.

The Æthiopian History

It was Caricles duty to hold the garland because she was priest.

Caricles thought that Calafiris could do wonders belike.

promised to giue me all that euer he had: one came from Caricles and said, *Syz*, Caricles desireth you to come to him. He is in Apolloes Church hereby, and praieyth to God for that hee had bene troubled, I know not how, by certaine dreames. Therewithall I rose and when I had sent Theagenes away & was come into the church, I found Caricles sitting in a stall verie sadde, and so, rowfull. I came to him, and why be you so sad, quoth I? He answered, why should I not? Seeing that diuerse visions in my sleep, haue troubled me, and my daughter, as I heare is very sicke, and slepte neuer a wink this night: for my parte, although for diuerse causes her disease griueth me, yet the greatest is, for that to morrowe is a day ordained for sporte, & the custome is that shee, which is entered into these holie orders, should hold the Garlande to those that runne in armour, and ouersee that pastime, one of these two things, must needs happē, y either her absence must breake off this long accustomed order, or else by comminge againste her wil, she shalbe more sicke. Wherefore if before you could not, yet now helpe her, and do vs this good turn which shal wel besecme our friendship, and deserue good at Gods hande. I knowe that it is easie for you, if you will euen to heale one (as you say) bewitched. for it is not impossible for such holy priests to bring wonderful things to passe. I told him that he had esteemed lightly of it till then, bringing him also into a vain opinion, and now I craued libertie, but one day, that I might make some medicine for her. At this present, saide I, let vs go to the maide, to consider of her more diligently, and to comforte her as much as wee may. And I would also y you, Caricles, should haue some talk of me with the maide, and by your commendation bringe me into better credite with her, that she being more familiar with me, maye the boldier suffer mee to heale her. Content, saide hee. After we came to Cariclia, to what

ende

of Heliodorus. Lib. 3 48

end should we make many words? she was altogether vanquished by affection, and the beautie of her colour was gone out of her face, and the heate thereof was quenched with teares, as if it had beene with water, yet when she saw vs come in, she framed her selfe, and went about to cal againe her accustomed countenance. Caricles imbracing her, & making much of her, leauing no kinde of courteste, my child, my deare daughter. qd. he wilt thou not tel thy father what thy disease is? and seeing thou art overlooked, doest thou holde thy peace, like one that had done wronge and not beene iniured thy selfe by those eyes, which haue so unluckely looked vpon thee? But haue thou a good hart. This wise man Calafiris, is requested by me to finde some remedie for thee which he can well performe, for he is as excellent as any man els, in heauenly knowledge, as one by profession a Priest, and that which is the best my very frende. Wherefore you shall do very well if you suffer him without any impediment, to vse for your healthe, either any inchauntment, or what else so euer he wil, for as much as otherwise you are wel pleased with the familiarity and company of such wise mē. Cariclia said nothing, but by countenance made as though she were well pleased with the counsell he gaue her, to suffer me to deale with her. When these things were thus ordered, we went our way, and Caricles alway put me in minde, that I should haue regard of my promise and bethinke me, how I might make her haue a fancye to marriage and a desire of men. I therewith made him very glad, when I tolde him that within short time I would satisfie his minde.

Caricles commended Calafiris to Cariclia.

Cariclia loved the company of wise men.

Here endeth the thirde

Booke.

The

The Æthiopian History

The fourth Booke.

The Contents of the fourth Booke.

In this fourth booke is contained the victory of Theagenes against the Ormenes, and how by counsel of Calasiris, hee tooke Cariclia away, and what a do was thereabout in Delphos.

Cupid fully determined to try al that he was able.

The manner of their sports.

A louer is quick eyed.

The next day Apolloes games did end, but youthfull disports began, Cupid (in mine opinion) moderatour and arbitre thereof being in full determination to declare his force in most ample wise. by these two aduenturous champions, which he had set together.

Such was the sight. All Greece looked on and Thamphictiones sate in iudgement. After all other disports were sumptuously finished, as runninge wrestling, fighte with Plummettes, at last, the Crier by proclamation called these in that should runne in armour. And therewithal Cariclia glittered at the race end. For she came although against her wil, for the customs take partly but rather in my iudgement, vppon hope to see Theagenes some where: in her left hand she had a burning Taper, and in the other hand a branch of palme, and as sone as she appeared every man looked vppon her, but I cannot tell, whither any saw her beioze Theagenes: for a louer is very ready to spie that, with loue whereof he is detained. But he, beside, that after he knewe what should be done, thought vpon nothing but to see her. Wherefore he could not keepe his owne counsell: but said secretly to me (for hee sate next mee of purpose, (that same is Cariclia. But I badde him be quyet. After the Proclamation was ended, there came

of Heliodorus. Lib. 4.

49

came forth one of goodly personage, and of great courage, like whom in honoz was none in the whole company, who in many courses befoze, had wonne the garland: marry then there was none to contend with him, for that as I thinke none durst be so bolde. The Thamphictiones therefore let him goe. For by the lawe hee may not haue the crowne, that hath not ventured for the same. Yet he made request, that chalenge might be made against all men. The iudges gaue commaundement, that it should be so, the crier called for some man to runne with that other. Theagenes said to me: This man calleth for me. For me quoth I, what mean you by y: it shalbe so, rather (qd he.) For none but I, if I bee in pzeence, and looke on, shal receiue reward of victorie at Cariclias hand. Do you neither care for, nor esteeme the shame that ensueth, if you be overcome, saide I. What man, said he, will looke on Cariclia, and approach to her so hastily, that he can get befoze mee, to whome can her eyes giue like wings, as to me, and cause him stie so fast. Know you not, y the painters make lone with two winges, declaring, as by a riddle, the nimbleness of those that be in loue? And if I must needs boast, beside that I saide already, hetherto neuer anie man vaunted, that he out ranne me. When he had said thus, he lept forth and went down. declared his name, and country, and went to the lisses ende, and when he had put on his armour, stode at the place appointed, panting, for great desire he had to runne, and was very willing, and had much adoe to carrie the sounde of the Trumpet. It was a goodly sight, and worthie to be looked on, much like that wherein Homer bringeth in Achilles, as he ran at Seamander, all Greece was much moued at this deed, which sel contrary to their expectation, and wished the victory of Theagenes, as hartly as if every man had runne himselfe. For the comelines of personage, is of great force to get the good will of men.

He is not rewarded that ventreth not.

Why Cupide is painted with two winges.

Theagenes high footed, comelines of personage getteth the good will of men.

Cariclia

The Æthiopian History

Calanthis re-
keth Theage-
nes for his
sonne.

Theagenes
got the gar-
land for run-
ning.

Cariclia also was moued out of measure, and I saw it, by reason I looked vpon her a great while, and espied how her countenance changed diuersly. For after the Cryer had in al mens hearing named those that should runne, Ormenus, an Archadian, & Theagenes a Thessalian, they left their standings, and finished their race, as faste almoste as men coulde looke after them, there coulde not the maide be quiet anye more, but her body was moued, and her fate leapte for ioy, as though her minde had bene with Theagenes, and helpt him in his race. Al those that looked on, waited to what ende this would come and were very carefull. But I aboute the rest, who had now determined with my self to haue like care of him as if he had bene my sonne. So maruaile saide Cnemon, if those that were there and sawe him, were carefull: now I my selfe am afraide for Theagenes, and therefore if he get the price, I pray you tell me so much the soner. After they had runne the middle of the race, Cnemon, he turned him a little about, and frowning vpon Ormenus, lifted vp his shield aloft, and stretched out his necke, and with face fast fixed vpon Cariclia, at last he got to the race end: and start so farre before, that the Archadian was many yardes behinde, which quantitie of ground was after measured. This done, he ranne to Cariclia, and of purpose fell in hir lap, as though he coulde not stay himself: and when he had taken the garlande, I saue well inough that he kissed her hande. O happy turne, that he got the victorie, and kissed her too. But what then? Thou canst not onely be satisfied with hearing this tale, neither easily ouercomred by sleep, and although a great part of the night be past, yet thou watchest, thou art not weery of so long a tale, I blame Homer (father said he) for that he saide, a man might as well be weary of loue, as of any thinge els, Whereof in mine opinion, a man can not be weery neither if he be in loue himselfe, or heare of others loue.

And

of Heliodorus. Lib. 4. 50

And if any man talke of the loue of Theagenes, and Cariclia, who is so stony or hard harted, that he would not conceiue delight therein, although he shoulde heare nothing els a whole yere. Wherefore goe forwarde with your tale. Theagenes, Cnemon, was crowned, and proclaimed victor, and brought backe with all mennes ioyfull gratulations. Now was Cariclia quite vanquished, and bounde to loue more, then shee was before. When shee had sene Theagenes the seconde time. For the mutuall sight of louers, is a remembrance, and renewing of loue, and doth as much inflame the mind, as fire when it is put to any drie matter. After she came home, she abode a like night to the other, or a worse. I also slept but little, for considering, whether we shoulde go to conceale our flight, and into what country Godde would haue the young couple caried, and I coniectured that we must take our voyage by sea, by the Dacles where it is saide.

Mutual sight
of louers is a
renewing of
loue.

and sailing surging streames:
Shall come at length to country scortcht,
with burning Phcebus beames.

But whether they shoulde bee conveyed, I could finde but one way to know, if I could by any meanes gette the fascia which was laide out with Cariclia, wherein Caricles saide, that he heard say, all the maides estate was notified. For I thought it was like, that by it I shoulde knowe the maybes parentes, and countrey, which I beganne already to suspect, and perhaps also whither the ladies of destinie would send them. When I came the next morning very early to Cariclia I found all her kinsfolkes weeping, & Caricles as much as anye other: when I came in, what a do is here, saide I? My daughters disease (answered he) wareth worse, and worse, and she hath had a worse night of this, then shee had any yet. Get you hence quoth I & al the rest auoid, and let one set me a thersotced stole, here, and a little

¶ ii.

laurell

The Æthiopian History

laurell and fire, and frankincense. And let none come in to trouble me before I cal. Canicles willed the same, and it was done. Now, having gotten good occasion, I began to play my pagent, as if I had bene on a stage, and burned frankincense, & mumbled with my lippes, and laide laurell on her, from toppe to toe, and at length when I had drounly, or old wife like gaped, and plaide the soles a great while with my selie, and the Maide, I made an end. She, while I was thus doing, wagged her head off, and smiled, and tolde me, that I was deceived, and knew not her greese. Therewith I sat neare her, and saide, my daughter be of good cheare, thy griefe is common and easie to be healed, without doubt, thou art overlooked, not onely when you were at the pompe, but more, when you were overset at the race, whiche was runne in armour. And hee that hath thus looked on you, I think, is Theagenes, for I perceived wel, that he ofte beheld you, & cast manye wanton lookes at you. Whether he did so, or not, said she, well fare hee. But what countreiman is he, or of what line is he descended? For I salve manye wonder much at him. You hearde that he was a Thessalian, by the cryer that uttered his name, and he fetcheth his petigrée from Achilles, and in my iudgement, he may doe so by good reason, who doth dwine no lesse by his tall stature, and comly personage, which manifestly confirme Achilles blood, saving that he is not so arrogant, & proude as he was, but doth moderate, & adswage his heavines & fiercenes of his mind, with commendable courtisie, which thing seeing it is so, although he have an envious eye, & with his lookes hath bewitched you yet hath he himselfe more paine, then he hath caused you to haue. And father quoth she, I thank you, that you be sorrowfull for our mishap, but why do you speak euil wout cause of him who haue done vs no harme. For I am not bewitched, but haue, as I gesse, some other infirmity. Then daughter, said I, why do you

A pretty commendation of Theagenes for courtisie with a nippe to Achilles for his arrogance, and pride.

of Heliodorus. Lib 4.

51

you conceale it, and not frankly utter it, that we may with more ease finde remedy thereto. Am not I in age, yea rather in good will your father? is not your father familiarly acquainted with me? are we not of one profession? Tel me your disease, I will keepe your counsel: yea, & if you wil, I will be bound by oth to you so to do. Speak boldly & suffer not your infirmity to increase by silence. For every griefe which is some knolun, can easily be cured: but that which by long time had gotten strength, is almost vncurable: for sicke doth much succome any disease, but that which is uttered, may by contrarie easily be remedied. With this she staied a litle: and declared by her countenance many changes of her mind and said, let me alone to day & you shal know it hereafter, if you know it not before, because you would haue vs think that you are a Southsayer. Therewith I rose and departed, giving her leaue to moderate his bashfulness of her minde. When Canicles mette me, and haue you any good newes to tell me quoth he? Al shalbe wel, said I, for to morrow she shal be healed of her infirmity. When I had said thus, I made hast to be gone, that he might ask me no more questions. After I was gone a litle from the house, I spied Theagenes walking about the church, and in the cloisters, reasoning w him selfe, as though he had inough, if he sawe but Canicles house. I turned a litle aside, and passed by as I had not scene him. He sawe me, and said God spād you, & tarry I pray you, for I waited for you. I turned suddenly about, & said, is this beautifull Theagenes? surely I saw him not. How is he beautifull said he, & doth not please Canicles? I set a face on it, as if I had bene angry, and saide, will not you leaue to speake euil of me, and my skill, by which she is intrapped and constrained to love you, and doth desire to see you, as one that is better then her selfe. What say you father, saide he? Deeth Canicles desire to see me? why do you not then carry me to

Too much lingering maketh diseases vncurable.

Theagenes glad to see the house of Canicles.

The *Æthiopian History*

It is death to
Beale a myd
amongst the
Delphians.

her: and therewith he ran forth. But I caught him by the cloake, and saide, stande still here, although you be verie light footed, for you must not handle this matter as if it were a praye, or easie for euery man that list to get the same: But it must bee done with great counsel, and perfozmed with no small pouision. Know you not that her father is the noblest man in Delphi? Doe you not remember that the lawes appoint death a reward to such? The matter were not great quoth he, if I died, after I had my will of Caricia. But if you thinke it good, let vs goe to her father, and desire her of him to be my wife, for I am worthy enough to bee Caricles kinsman. We shall not pzeuaile, said I, not because he can finde any fault in you, but for y he hath promised her in marriage to his sisters sonne. We shall repent it, said he, who so euer he be, for while I liue, there shall no other wedde Caricia, this hande of mine is not yet so benumbed, neither my sword so blunt. We contente, said I, we shall haue no neede of any of these things, be onely ruled by me, and doe as I commaund you: for this time depart, and take heede you be not spied to talke with me off, but when you come, come pziuilie, and alone, he went his way very sadde. Caricles mette me the next day, and as soone as he saw me, he ranne to me, and kissed my head oftentimes, continually crying, of such force is your wisdom, such is our friendship. Thou hast brought a great busines to passe, she is taken now that was harde to be won, and she that was before inuincible is now subdued. Caricia is in loue. I beganne to wagge my heade at this, and knitte my browes and lete proudly, and said there was no doubt, but that she should not be able to abide the first assault, when as yet I haue done no greater thing to her. But tel me Caricles, how you perceiued that she was in loue? When I had gotten verie trusty Physicians, as you gaue me counsel, I brought them to her, & promised them all

how Caricles
perceiued
Caricia to
be in loue.

of *Heliodorus. Lib. 4.*

52

all the riches I had, if they coulde cure her. As soone as they came into her, they asked what her disease was, & where her paine helde her. She turned her face from the, & repeated with a loud voyce, this verse of Homer.

Achilles is the brauest man of all the Greeke rowe
Accellus a wiseman (perhapes you knowe him) tooke
her wiste in his hande, although against her will, and
seemed to iudge her disease, by the beating of her pulse,
whiche declareth (as I gesse) the state of the heart: al-
ter he had felte her pulse a good while, and had looked
ofte vpon euery parte of her, he saide, Caricles, you haue
brought vs hither in vaine, for physicke can doe her no
good. O God, said I, why say you so, must my daugh-
ter die without all hope of recovery? Make not such a
do, said he, but heare mee, and so when we were in a
corner, that neither the maid, nor any other coulde heare
vs, he saide. Our arte doth confesse the curinge of dis-
tempered bodies, and not principally of y diseased mind
but then when it is afflicted with the body, so that whe
that is healed then is it also cured. The maide indorde
is diseased, but not in body, for no humour aboundeth,
the head ache greueth her not, no ague burneth her, nor
any parte or parcelles of her body is greued: accompte
this, and nothing else to be true. I hartely prayed him,
if he perceiued any thing by her, to vtter it to me, doth
not the maide know (quoth he) y loue is an affection &
manifest grace of the minde? Doe not you see that her
eyes be swollen, and looketh euery way, and is pale in
her face, but findeth no fault with her hart: beside this
she raueth and vttereth whatsoeuer cometh into her
minde, & watcheth without cause. At a worde she hath
sodainely losse the moisture of her bodie, and iuste am-
plitude thereof. You must, Caricles, if it be possible, find
her out a man: and when he had said thus, he departed.
I come in hast to you my saulour and God, whom both
I and she doe acknowledge, to bee onely able to do vs a
good

Accellus a
Phylitian.

Physicke can
do Caricia
no good.

The qualitie
of Loue.

¶.iii.

god turne. For when I desired her ofte, and diuerse waies be sought her, to tel me what she ailed, she made me this answer that she knewe not what disease she had, marry she knewe that none coulde helpe her, but Calasiris and therefore, she desired me to call you to hir. Whereby I chiefly guessed, that your wisdom had brought her vnder. Can you (said I to him) tel as wel whome she loueth, as that she is in loue? no by Apollo saide he. For how, or by what meanes should I know that. Mary I woulde aboue all things, that she loued Alcámenes, my sisters sonne, whome as much as lieth in me, I haue appointed to be her husband. You maye (saide I) try and bring him in, and shew him to her. He liked my counsell well, and wente his waie. When he mette me the next time, in the middle of the Towne, where great resorte was, you shall here (saide he) a pitifull thinge, my daughter seemeth to bee out of her wittes, such a strange infirmite hath she. I brought in Alcámenes as you badde me, and shewed her verie freshlie apparelled, she as thogh she had sene Gorgons head, or some moze fearefull thinge) cried with a louds voice, and turned her countenance to the other parte of the chamber, and putte her hande to her throte in feede of an halter, and threatned, that she woulde kill her selfe, and bounde it with an oth to, if we dispatched not our selues out of the chamber quickly. We went from her in lesse while then she spake the wordes, for what shoulde we do, seeing so fearefull a sighte? So we I come to beseech you againe, that you wil neither suffer her to perishe, nor me to be frustrate of my purpose. Caricles, saide I, you saide truely that your daughter was madde: for she is moued with the multitude, that I haue burdened her with, whiche are not of the least, but such as shoulde force her to do, that which she abhorred, as wel by nature, as determination of mind. But I suppose that some God taketh on him to hinder this

Caricles mad almost at the sight of Alcámenes.

this busines, and to strine with my ministers. Whether soe it is time that you shew me her fascia, which you said, was found with her, with the other iewels. I am afraid, least that be enchanted, and wrought with such thinges, as do now exasperate her minde, by reasonne, that some enimie had ordained this for her as sone as she was borne, that she should bee estranged from all loue and die without issue. We allowed that I said, and within a while after he brought me the same, wherein were *Æthiopian* letters. not common, but such as the princes vse, which are like the letters that the Egyptians vse in their holy affairs, as I read it ouer, I found such things written therein. Persina Duken of the *Æthiopian* to her daughter, only in sorowe, by what name soeuer she shal be called, doth write in haist this lamentation contained herein, as her last gift. I was astonied, Cnemon, when I hard Persinaes name: yet I reade that whiche followed, which was thus, My daughter, the Sunne being Authoꝝ of our stocke, is witnesse, that for noe misdoede. I haue cast the forth, and concealed the fro thy father Hidaspes sight: yet my daughter, I wold haue my selfe excused to thee if thou happen to line, and to him, who shall finde thee if God procure any, and to all men. and therefore I declare the cause of thy exposition. The greatest of al our Gods, are the Sunne, and Bacchus: The noblest nexte to these are Perseus, Andromeda, and Memnon. after them. Those, who haue by succession edified, and finished the kinges pallace, haue portrayed there many thinges that they did, as for the dwelling houses, and Galleries, they haue sette diuerse Images, and noble actes of theirs in them: but all the bedde chambers are garnished with pictures, containing the loue of Perseus, and Andromeda in one of them. After Hidaspes had bene married to me tenne yeeres, and we had neuer a childe, we happened to rest after dinner in the summer,

The contents of Caricles fascia which declareth who are her parents and the cause of her expositiō

The *Æthiopian* Gods are the Sun, Bacchus, Perseus Andromeda, & Memnon.

The Æthiopian History

Why Perina
being blacke
brought forth
a white gule.

Chastity the
token of wo-
manly vertue

for that wee were heauy a sleepe, at which time your fa-
ther had to do with me swearing that by a dreame hee
was commaunded so to do, and I by and by perceiued
my selfe with childe. All the time after untill I was
deliuered, was kept holy, and sacrifices of thanks
giuing were offered to the Goddess, for that y^e king ho-
ped to haue one now to succede him in his kingdome.
But thou werte boyne white, which couler, is strange
amonge the Æthiopians, I knewe the reason, because I
looked vpon the picture of Andromeda naked, while my
husbande had to do with me (for then he first broughte
her from the rocke, had by mishappe ingend^d presently
a thing like to her, yet I determined to ride my selfe of
shamefull death (counting it certaine that thy coulor
woulde procure me to be accused of adulterye, and that
none woulde beleue me, when I told them the cause)
and to commit thee to the vnsfablenesse of fortune,
which is a great deale rather to be wished, then present
death, or to be called a bastard. And tellinge my hus-
band that thou werte straight dead, I haue priuily laid
thee forth, with the greatest riches that I had, for a re-
warde to him that shall finde thee, and take thee vp.
And besides that, I haue furnished thee with other
things. I haue wrapped thee in this blanket, wherein
is contained the summe of both our estates, which I
haue writtin with teares, and bloud that I haue shed
for thee, by reason that I bare thee, and fell into muche
sorrowe for thee, at one and the same time. But O my
swete childe, and but for a smal while my daughter, if
thou liue, remember thy noble parentage, and loue
Chastitie, which is the carader and marke of woman-
ly vertue, and princely mind, and followe thy parents,
by keeping the same. Aboue all things remember that
thou seeke for a certaine ringe, among the iewells that
are aboute thee, which thy father gaue mee, when wee
were firste made sure, in the hope whereof is a prince-
ly

of Heliodorus. Lib. 4. 54

ly poeie, the stoane is a Pantarbe, of secrete vertue,
consecrated in the place where it is set. These thinges
haue I saide to thee, inuenting my writing to this vse,
sith that God hadde taken from me the abilitie to tell
thee them to thy face, which as they maie be void of no
effecte with little labour, so maie they bee profitable
hereafter. For no man knoweth the vncertaintye of
fortune. To be short, that I haue written if thou liue,
shalbe tokens to thee (my daughter in vaine beautiful, Fortune is
vncertaine
which by thy beauty procurest my blame,) of thy birth.
But if thou die, which God grant I neuer heare, they
shal serue to bury thee. After I had read this, Cnemon,
I knewe what she was, and maruelled greatly at the
gouernance of the Goddess, and was full of pleasure
and sorrowe, and altogether newly affected, weeping
and laughing, at once, my minde now became glad for
the knowing of that whereof I was ignorant before, Mans life vn-
constant.
and for remembryng that which was answered by the
oracle, but verie much troubled for that which was to
come, and had great pittie and compassion of the life of
man, as a thing verie vnsfable and weak and bending
euerie waie, which I knew then firste by the happe of
Cariclia. For I thought of many things, of what pa-
rents she was come, whose childe shee was thoughte
to bee, how farre she was from her Countrey, and was
now called daughter by a false name, whercas shee had
lost her naturall Countrey solle, and royall bloude of
Æthiopia. To make selwe wordes, I was a greete
while in studie, for that I had good cause to haue pittie,
and bewaile her state passed, and yet durst not commaund
that which was come, untill plucking vp my heart, I
concluded, that now it was not good to delay y^e matter,
but with speede to execute that I had begun.
And when I came to Cariclia; I found her alone, alto-
gether wearied with loue, and strynging to withstande
her fancie. Parry her body was much afflicted by rea-
son.

The Æthiopian History

son that it yeldeth to her infirmities, and she was not able with any force to withstand the violence thereof. After I had then sacre put them away, who were with her, I gaue them charge that they shoulde make no noise, in manner as if I had made some prayers and imprecations aboute the Payde, I saide to her. Howe is the time come Carilia, (for so you promised yesterdage) to tell me your grieue & not to conceale it any longer from a man that loneth you heartily, and also can knowe it though you hold your tongue. She tolde me by the hād and kisseth it, and therewithall she wept, and saide: wise Carasir graunt me this fauour first, suffer me to holde my peace and be unhappy, in as much as you wil seme to knowe my disease already, and to acounte auoyded ignominy, my game, by concealing that whiche to suffer is euil, but to vtter, worse: Although mine increasing disease doeth much grieue me, yet that groweth me more, that at the first I ouercame it not, but am yeldded vnto loue which by hearing only doth defile the honourable name of virginity. With that I comforted her, and said. My daughter you do well for two causes, to conceale your estate: For I haue no neede to knowe that againe, which by my skill I knewe before. And not without cause you blush to vtter that which it becommeth women to keepe secreete. But because they haue once tasted of loue, and Theagenes hath subdued thee, (for thus am I by diuine inspiration informed) know that neither thou art alone, nor y first that hath bene thus affected, but many other noble women and many maidens (if you consider other things, very chaste haue tasted hereof as wel as you. For loue is y greatest of the Goddess, and is said also sometime to ouercome the Goddess themselves. But now consider howe presently you may best order your businesse, in as much as at the first, not to be in loue, is a kind of happines, but when you are taken, to vse it moderately, it is a point

Silence teacheth vnto people well.

The name of loue defileth virginity. Women shoulde not discouer their owne loue.

Many women and maids of noble race, haue bene in loue before Carilia.

Good counsel for louers how they shall vse their loue well.

of Heliodorus. Lib. 4. 52

of excellent wisdom, which thing you may well doe, if you wil belene me, by putting away the filthie name of lust, and embracing the lawfull bande of wedding, and turninge your disease into matrimonie. After I had said thus, Cnemon she was in a great sweat, and it is euident that shee was gladd of that shee hearde, and greatly in feare, and much troubled for that shee hoped: at length she waied red, to think in what manner shee was taken. After she had staied a while: Father, saide shee, you do tell me of marriage, and bid mee embrace that, as though it were plaine that either my father would be contente therewith, or mine enemy, scke that. As for the young manne saide I, it is out of doubt. For he is more in loue then you, being moued with like meanes so to doe, by reason that both your minds (as is like) at the first sight knewe others excellency, and fell into like affection, and I my selfe haue made his loue the more, to do you a pleasure. But hee that is supposed to be your father, prouideth you another husbände, Alcamenes whome you knowe well ynough. Let him (quoth shee) rather seek to lay him in his graue, then marry him to mee. Either Theagenes shall haue me, or that which is destinied to all men shall receiue me. But I pray you, tell me how you know that Camcles is not my father indoe, but supposed so to be. By this falscia (saide I) and therewithal I shewed it her: Where had you that or how come you by it. Saide shee: For after he had receiued me in Egypte, of him who brought me by he brought me hither I know not how, and toke that from me, and kept it in a chest, that by continuance of time it might not be spoiled. Howe I came by it (saide I) you shall heare afterward. But tel me presently if you can tell what is contained therein, when shee tolde me that she coule not tell, it declareth (saide I) your parentes, your countrey, and all your Fortune. At last for that she requested, that I would

Carilia will haue Theagenes or none

tell

The Æthiopian History

tell her what I knewe I tolde her all, reading it word by worde, and interpreting it to her. After she knew her selfe, and had taken stomacke vnto her, she drewe more nere her owne petigree and saide what must we doe? Then beganne I to tell her plainly, all our desire, and made her pryncing to euery point, I, my daughter (saide I) haue gone into *Æthiopia*, to learne some of their wisdom, and was wel acquainted with Persina. For the kings court is a place for all wise menne to resort vnto. Mary I had a little praised the more, by reason that I ioyned both the wisdom of Egypt, and Æthiopia together, which made me of more credite a great deale. After that she vnderstood that I would returne into my country, she tolde me all your affaires, binding me by oath first, to keepe it secreete, and saide moreover that she durst not tell it to the wise menne of that country, and she desired me to aske the Goddes, firste whither after your exposition, you liued: then in what country you were. For she coulde heare of none such in Æthiopia, although she had made thereof diligent inquirie. I learned all of the Goddes, both that you were aliue, and where you leade your life. Then she besought mee, that I would sake you out, and will you to returne into your countrey. For, she saide, that she liued without issue and children, by meanes of the great sorow she conceived for your sake, and that she was now ready to confesse no lesse to your father, if you at any time came to light, and that she knewe he would be perswaded as well for that she had experience of him by long continuance of time, as also for great ioye and desire that he should haue by one to succed him contrary to his expectation. Thus much she saide and desired me to doe it, by the oathe that I hadde sworne by the sunne, which may not bee violated of anye of the wise men. I came hither to performe the oth I made, although I toke not this boiage for this cause onely, yet

I accounted

Persina requi-
reth Calistus
to seek Cari-
cles, & bring
her home a-
gaine.

of Heliodorus. Lib. 4. 56

I accounted it by the wil of the Goddes, an aduantage gotten in my long iourney. I haue bene busie aboute this long, and haue left no convenient seruice vndone to you, yet I tolde you not the matter, waiting for iust opportunity, and to get the fascia also by some meanes to make due proue of that I would say.

Wherefore you may, if you will be ruled, and go alway with vs (before you suffer any thing by violence which you woulde not, of Caricles, who prouideth very busily to match you with Alcamenes) recover your kindred, your countrey, and parentes, and dwell with Theagenes, who is ready to follooe vs into what countrie so euer we will, and to raigne with you his dear loue that is content to chaunge his naturall, and princely life, for our strange, and vncertain state, if we shal giue credite, not onely to the Goddes, and other things, but also to the oracle of Apollo. And with that, I brought the oracle into her remembrance, and declared to her, what it meant, which Caricles knewe before, in as much as it was in euery mans mouth. She start backe a little at this: and after said, father, seeing you say, the Goddes would haue it so, and I beleue no lesse: What muste we doe? You must (quoth I) make as though you were contented with Alcamenes marriage. That is, said she, very much, and scant allowable, to preferre any man onely in promise before Theagenes? But father for as much as I haue giuen my selfe into the handes of the Goddes and you, tell me the ende of this tale, and how it may be vndonne, before it be brought to effecte. You shall know saide I.) Many thinges tolde before hand to women, haue greatly hindered the matter in hand: which being suddenly put in practise, are by them more boldly atcheiued for the most part. Wherefore follooe my counsell as wel now as at other times and be contented to allow the marriage, which Caricles will prouide for you, who will do nothing without my coun-
sel

A woman is
best at a son-
den attempt.

The Æthiopian History

sell and helpe. So we made promise so to doe: & I went my way, and lefte her weeping. I scantly was gone out of her chamber, but I saw Caricles very sadde, and full of sorrow. Ah good sir (saide I) when you shoulde followe me and reioyce, and doe sacrifice of thankesgiuing to the Gods for that you haue gotten, that which before you desired, Caricha, at length by much skil, and manifold wisdomme, made contente to take a husband. Then are you sadde, and heauie, and can scant refrain from tears: but I know not why. Why shoulde I not saide hee? seeing it shall come to passe, that the thinges which I holde dearest in my life, shall be carryed into some other countray if you may giue credite, as wel to the dreame that I had this night, as to others, where in, me thought that an Eagle let sic out of Apolloes hand, came downe and toke my daughter out of mine armes, and carried her into, I knowe not what farre countray, which was blacke, and ugly shadowes.

Caricles dreame.

Gret distance of place taketh away the sight of our eyes.

At a worde, I coulde not tell what he did with her, by reason that the infinite distance of place took away the sight of mine eyes. As soone as hee saide thus I knewe whereto his dreame tended. But that I mighte withdraw him from his despair of mind, and bring him far from suspicion of that which shoulde come to passe, I saide, sir prieste, you seeme not to dreame arighte of this vision, in as muche as it foresheweth to you the marriage of your Daughter, and doeth secretly signifie by the Eagle, that shee shall haue an husbande, and that this shalbe so, Apollo will bring her an husbande with his own hand, yet you seeme to be angry, and construe your dreame worse then it is meante. Wherefore Caricles let vs be merry, and addit our selus to the wil of the Gods, laboring euery way the better to persuade y maid. He asked me what was best to be done, that the maide might be more obedient. If (quoth I) you haue any precious thinge in store, or apparrell wrought

of Heliodorus. Lib. 5. 57

wrought with golde, or any iewel of price, bring them to her, as tokens from her spouse, and appease her with giftes: for gold, and precious stones are wonderfully esteemed with women. You must prouide other things for this solemnitie also, and this marriage must be dispatched presently, while her desire thereto, which is wrought by arte against her will, is stable and vnchanged. After Caricles had saide, thinke y I wil omit nothing which I can doe, he went home, and for ioyn as soone as I had least talking with him, he made hast so to do. And he did indeed, as I perceiued afterward, that which I commaunded, without delaye, in bringing, as well the costly garment, as also the iewels of Ethiopia, which Persina laide forth with Caricles that she might knowe what she was, as though they hadde bene tokens from Alcamenes. Then mette I with Theagenes, and asked him where those were, who were the doers of the royaltie aforesaid. The maides (quoth he) are gone away before, that they may take the easier iournies: and the youngmen will tarry no longer, but make much ado, and great prouision to turne to theyr country. When I knewe this, I tolde him what hee should both say to them, and do himselfe, and gaue him charge that he should waite vntill I gaue him a token what he shoulde do. And so I leaue him, and wente to the Temple of Apollo, to pray the God that he would instruct mee as concerning my flight with the younge couple. But the God was quicker then any man would thinke, who helpeth those that do their businesse according to his will, although he be not called vpon, oftentimes preuenting their prayers with the readinesse of his good wil: as euen then it happened, that he preuented my question with the answer, and did indeed declare his helpe, and pleasure. For as much as a certain voice staied me as I went by to a prophesie, and was very careful for the performance of that I determined:

Caricles proueth Caricles at the iewels that her mother gaue her at the time of her expositiō

vi.

which

The *Æthiopian History*

which saide you maye make haste when the strangers call you, who at that time, with the noyse of chaunces, made a banquette in the honour of Hercules. I wente not so fast after I heard this, for I might not goe past when God had called me. After I had with frankincense perfumed, & offered water, they seemed to wonder at the cost of my oblations: yet for al that, they desired me to take part of their banquette. I did so, and after I sat downe on a benche which they had strewed with Myrte, & Laurell for strangers, and had eaten such meat as I was accustomed to do, I said vnto the good fellows I thank you for my good cheer. But I am utterly ignorant of your demeanour: wherefore it is time that ye tel me, what ye are, and whence ye come. For it is an vnseemely, and very rude thinge, that those, who haue done sacrifice, and banquetted together, and made holy meate the beginning of their friendship, shoulde depart without either knowing others affaires. Then they told me, that they were merchautes of Tyros of Phœnicia and that they sailed to Carthage in *Aphrica* with a shippe fraughted with merchandise of India, *Æthiopia*, and Phœnicia: at this time wee make a banquet to Hercules of Tyros, for a victorie which wee haue gotten, in as much as this youngman pointing to him that sat before me, gotte the best game at wrestling: whereby he hath proued, that a Tyrian maye gette the victorie in the middelt of Greekes. For hee, after wee had sailed past Malca, and by force of the tempest were constrained to Lande at the Island of the people of Cephaleni, sware vnto vs by this our countrie God, that in his slaue it was told him, he shoulde obtaine the victorie in these sports of Apollo. And when hee had perswaded vs to turne from our intended course, and land here, he made proue by deede, that his prophetic was true, so that now he is denounced a famous conquerour, that was but late a merchante, who also as a

The Tyrians do sacrifice to Hercules, for a victory that one of their company got

thanks

of *Heliodorus*. Lib. 5. 58

thanks giuing for his victorie, doth this sacrifice to the God who was his conductoꝝ. And to morrow if the wind serue, we will leaue this coast. Haue you determined this in daide saide I: Pea verily answered they: you shall then if you please, haue my company: for I haue a voyage into Sicilia for a certaine cause, & you sailing in *Aphrica*, must passe by it. You shall bee well come (qd. they) if you wil, for we suppose we shal want no commodie if we haue with vs a wise man, and a Grecian and such a one as by experience may be proued that he is well beloued of the Gods. I would (said I to them) if you will graunt me but one daye, to make my prouision. You shal haue to morrowe (quoth they on condition that about night you will be at the sea. For wee commonly saile by night, for that the winds that come then from the earth, do calimely fill our sayles. I made bargaine that I woulde doe so, binding them firste by othe, that they shoulde not depart before their promised time was expired. And so I left them there yet pipinge and dauncing, after the manner of the *Assians*, sometime leaping alofte, sometime bending theyr bodyes downeward, and like such as were inspired with some God, writhing themselves. Then went I to Caricles, and founde her holding in her lappe the Jewels which Caricles gaue her, and earnestly viewed them. After I went to Theagenes, and when I had tolde them both what they shoulde do, and when I went to mine owne lodging diligently considering, of that which shoulde be done. The next day thus did they, about midnight whē all the cittie was fast asleepe, a crewe of armed young men came to the house of Caricles. The captaine of this amorous warr was Theagenes, who taught his youths after their braue pompe to play the Souldiers. They suddainely made those asrayde, which perceived a little with their great clamor and clashing of their armour, so that with great light they brake into her house living

The manner of the taking away of Caricles.

The Æthiopian History

ting the doore aside easilye, for that it was prouided before, it should not be very hard barred, and toke her away wel prepared, for that she knew her of before, and with god wil suffered this assault, and carried a great deale of stiffe such as the mayde commaunded them, alway also. After they came out of the house, they sounded a warlike cry and made a terrible noise with their harnesse, and so passed through the Citty, and cast the inhabitants thereof into a wonderfull feare by reason that they had chosen the night for none other purpose, but that they might be the more feared. So þ Parnalius gaue an Echo backe to their noise. After they were gone out of the Citty, as faste as they coulde, they hied them on Horseback into the mountaines of Locrus and Octa. But Theagenes and Caricia, as was before concluded, forsooke the Thessalians and came to me priuily, and fell both in great feare at my sight, and still cryed, saue vs father. Caricia saide no more, but helde downe her heade, as though she were ashamed of that she had done. But Theagenes sayde more. Calatiris saue vs being strangers, and banished our countries, depriued of all our friends, that among them all we mighte winne our selues. Saue our bodies hereafter committed to fortune, which also are made bonde to chaste loue. Saue vs by our owne accord banished, yet glad thereof, and such as haue sette all their safegarde on you. I was moued herewith, and after I had wept rather with my harte, then mine eyes, so that the yonge folkes perceiued not, yet it eased my grieve, I comforted and imboldened them. At a worde I badde them hope for a luckie end, in that this matter was begunne by the will & counsel of þ Goddesses. As for me, quoth I, I will go and dispatche the rest of our busynesse. But carry you me in this place, and take diligent heed that no man espy you. When I had said thus, I went back, but Caricia caught me by the coat, and helde me faste, and

of Heliodorus. Lib. 4. 59

and saide: what father, this beginnunge is vniust or rather traiterous, if you will departe, and leaue mee alone with Theagenes, and will not consider how you meete a man, a louer is to be a keeper, if that be in his power to inioye which he loueth, and wante suche as may make him ashamed thereof: for, I thinke, that he is rather incensed, when he seeth that which he desireth without any defence before his face. Wherefore I will not let you departe before, as well for the time present, but rather for that which is to come: I may be sure by Theagenes othe, that hee shall not easily haue to doe with me, untill I haue recovered my countrey, and parentes, or if the Gods be not content herewith, at least untill I by mine owne free wil be content he shall mar-ric me. Other wile neuer. After I haide what she had saide, I wondered and was determined it should be so, and made a little fire vppon an Altar, and burned Incense. Theagenes ware, saying that he had wronge, for that the faith which he had determined in his mind to keepe, was taken away by reason of an oth, and that hee coulde not praise that will, if hee was forced by a greater power, yet for all that he toke his othe, by Apollo of Deiph, & Diana by Vemus her selfe, & al þ Gods of loue, that he woulde doe all thinges in such sorte, as Caricia woulde haue him. His and many other things they concluded betwene themselves calling the Gods witnesse thereto. I coming as fast as I coulde to Caricles founde all his house on a hurlyburly, and soze because the ministers were now come to him, & had told him of the taking away of the Fair, and the Citizens came by heapes & stode round about him, while he soze wed: at a word. what for ignorunce of that was done, & wante of Counsell for that was to come they were at their wittes endes. There beganne I with my bigge voyce to thunder, and say: Ye unhappy people, how longe will ye sitte still, dumbe like stockes, as though

An example
of putting
chiding.

Calatiris dis-
abled ora-
tion.

The Æthiopian History

your courage were also taken away with ill Fortune: Why do you not in armour pursue your enemies: Will you not take, and punish them, who haue done you this wrong? It is in vaine perchappes (saide Caricles) to strine any longer with this present fortune. For I vnderstand perfectly, that I am thus punished for the anger of the Goddess, which was foretold me, since I went in an unlucky time, into the priuy Chappel, and sawe there that which was not lawfull to be seene, that therefore I should lose that I sette most store by. But there is no impediment (as the proverbe is) that should let vs to fight with the Goddess, if we knewe whom to persue, or him, who hath done vs this mischiefe. What is (saide I) Theagenes the Thessalian, and the yong mē, which were with him, whom you praised so much, and made my friende. And so you may yet finde some man in the City, who hath till this time stayed here: wherefore arise, and call the people to counsell: so was it done. The Captaines appointed a meetinge, by trumpet proclaiminge the same in the cittie, the people straighte came together, the Theater was made a Courte by night. Caricles came forth, and fallinge suddainely a weeping, beganne to say thus: perchappes yee (men of Delphi) suppose, considering the greatnes of my miserie, that I come hither, and haue gathered this multitude of people, to vtter mine owne mishaps vnto you. But it is not so: for although I suffer ofte such things as may be compared with death it selfe and at this present time my house is desolate, and destroyed by the Gods, solitarie, and robbed of those that I helde most deere, in whose company, and pleasant behauiour I contented my selfe: yet the common frustration, and vaine hope of all, doth comforte me a litle, and causeth me to suffer, who promisseth to finde my daughter againe, which thinge in deede may be done: but the cittie moueth me more, which I desire, & loke shalbe victorious first

Caricles spirit-
ual lioration
about the tak-
ing away of
Cariclia.

of Heliodorus. Lib. 4. 60

first, and take reuenge of those that haue wronged it. Except these Thessalian youtnes haue taken away our lostie courages, and iust wrath which we shoulde re-
ceiue for our Countrey, and Countrey Gods. For, that which is moste intollerable, a fewe dauncinge boyes, send about a sacred message, do depart after they haue wasted the most noble City of Greece, and haue taken out of Apolloses temple, The moste precious Jewell thereof Cariclia, which also was my life. Implacable and too obstinate anger of God toward vs: first, (as you all know) it killed my naturall daughter at the day of her mariage and her mother also with the grose that shee toke for her deathe, and bannished mee from my native countrey. But all this was tollerable after I had found Cariclia: Cariclia was my life, my hope, and stay of my stocke: Cariclia onely was my comfort, and as I may terme her mine increase: which also this miserie, whatsoeuer it be that now came vpon me) hath taken from me. Neither hath it done this simple, or by chaunce, but as it accustomedly triumpheth ouer mee with most crueltie, it hath taken her euen almost from her husbande in as much as the day of weddinge was already spreade abroad amonge you all. As hee spake thus, and fel quite from the matter into sorrowing, Heliodorus the Captaine bade him be content and get him away & said: you mē that be here Caricles shal haue time enough to lament hereafter. But let vs not be drowned with his sorrowe, nor carried away vnadvisedlie with his teares, as with a great streame of water, lettinge passe all due occasion which as it is in all things, so in warre it is of most force. For now if we pursue as some as we shall diminish this companie, there is some hope that we shall ouertake our enemies. A hich nowe tra-
uel without care. or that they knowe we be vnprouided. But if we still lamenting, or rather bewailing like women, shal geue them longer time that they escape, with
our

Heliodorus or-
tion as tou-
ching the pur-
suit of those
that took a-
way Cariclia

The Æthiopian History

The Thessalians forbidden to do sacrifice to Pyrrhus. Warnings come to late.

our carrying, we shall deserue nothing but to be scorned, and that of the younge men them selues : which, I say, ought to be hanged as soon as they be taken, and some of them ignominiously dealt withall, so that their punishmente also redounde to theyr families. This may easily be done, if we shall moue the Thessalians to displeasure against those that be fledde, and their posteritie, by forbidding them to do any more this holy legation, and due funeralles of the noble man, which we had decreade shoulde be done of the cosse of the common Treasurie. After all this was praised of the people, and by theyr decree established : let this also, saide the captain, if it please you, be ratified by your voices, that the woman who had the charge of the Sacrifices, be shewed no more to them that runne in armour. For as I can coniecture, thereof hath grown the beginning of this impietie in Theagenes, who also thoughte (as may be deemed) of this rape, ever since he first saw her, for it is good hereafter to take away the occasiō of such like attempte. After this was graunted by the voyces and handes of all that were presente, Hegaclias gaue them a token to goe forth, and gaue a signe of warre with a trumpet, so that the Theater was dissolved into warre, and euery man ranne hastily out of the counsel to battell, not only the strong men, and such as were able to weare armour, but boies also, & striplings without order, durst be partakers of that voyage, by theyr readinesse greatlye augmentinge the number of lustye men of that time. Manye women also behaued them selues more stoutlye then their nature permitted, euery one taking vpp for a weapon that which came nexte to hand, and followed in vain : who, for that they missed of their purpose, perceiued well the infirmities of their kinde. You might then haue scene old men strue with age, and in a manner the mind drawing their bodies, and for greate and ardent desire to fight, obiected weak-

of *Mitranes*. Lib. 5. 61

weakenesse, as a shame to it. So great grēse took the City for the rape of Caricia, and prepared themselves suddenly to the pursuing, as if they had had but one minde, and woulde not looke for day.

The fift Booke.

The Contents.

In this fifth Booke is contained the separation of Theagenes and Caricia, & how that Nausicles merchant got her of Mitranes in stead of Thisbe, and after he had brought her to his house, he desired Calasiris to tell him the storye of her and Theagenes, who prosecuteth it so farre, vntill he cometh to the great slaughter wherof mention is made in the first Booke.

Thus therefore was the City of Delphy occupied, but what they did in the end, I know not sauing that their pursuite gaue me good occasion to convey my selfe away. So I took the young folkes w me to the sea, and put them into the ship of Phoenicia, which was by and by ready to depart. For as soone as the morning began to appeare, the Phoenicians which promised to tary for me a day and a night, thought now that they should not breake the oath which they sware to me. When we came they entertained vs very ioyfully, and forthwith they launched out into the deep, with oares first, then after a calme gale blew from the earthe,

The Æthiopian History

the waues quietly came vnder our shippe, and in a manner smiled vpon her, and suffered her to go with full saile. And thus we passed with our shippe the coast of Cyrrha and Parus with his high toppes, and the rockes of Perolia, and Calidonia: & by the time that it was sunne setting, we discovered the Ilandes as well by figure, as name: Actus and the Zicintian sea. But (in an unhappy time) why doe I tell this? why do I forget my self and you, & continue my tale bringing you hereafter in very daide to the sea? here let vs leaue the rest of our talke, and sleepe a little. For although thou, Cnemmon, be nothing weary to heare & listly sturue with sleep, yet I thinke that now you begin to quaille, in that I haue continued my talk farre on night. And besides this my sonne both age doth burden me, and the remembrance of my miseries dissoluing my minde, doeth driue me to sleepe. Do so father said Cnemmon, not as though I wil led you to make an end, for that as I thinke, I could not do, though you would tel it many daies and nights together, with such singular pleasantnesse, and excellent suauitie is it seasoned. But methinketh I heare some noise & busines about the house, & haue been troubled a little therefore but forced my selfe to keepe silence, for my great desire I had to heare your tale. I heard it not said Calasiris, either for that age maketh myne eares somewhat dul and harde (so age breedeth many infirmities, both in y other parts, but chiefly in the eares) or els for my mind wholly was occupied about my tale. I thinke Nauficles y owner of this house is com. But O ye gods how hath he sped? As I desired (said Nauficles) stepping in suddenly to them. For I knew well inough god Calasiris, that you were carefull of my businesse, & almoste trauelled with me in your mind. But I perceiue your god will toward me, by diuers courtesies shewed me, both at other times, & also by this whereof I heare you talking here. But what stranger is this? he is a Gre-

Age often
taketh away
a mans hea-
ring.

of Heliodorus. Lib. 5. 62

cian, said Calasiris, you shal heare moze of him hereafter. But tell you vs quickly what good lucke you haue had that we may reioyce with you. You shal heare to moze row saide Nauficles, as now be content to know that I haue gotten a better Thisbe: for I haue neede to sleepe a little to abate my graefe which I haue gotten, as well by my iourney, as other cogitations. This said, he wet his way to doe as he said. But Cnemmon was muche abashed when he hard Thisbes, name, and turned all his cogitations to the time past, with much and continual sorrow tormenting himselfe all the reste of the night, so that Calasiris though hee were fast asleepe, perceiued it, who sitting by a little, and leaning on his elbow, asked what he lacked, and why he was so disquieted, as if hee were almoste madde. Haue I not good cause (sayde Cnemmon to him) to be mad, seeing I heare that Thisbe is aliue. What is this Thisbe (quoth Calasiris.) or how do you know her, by hearing her name, & are so grieved that she is aliue? you shal hear the rest (quoth Cnemmon) when I tel you mine estate. But her I sawe same with these eyes, and with mine owne hands, I buried her in the herdmes Iland. So sayde Calasiris and we shal knowe howe this goeth ere long. I may not (quoth he) but lie you stil and stirre not: For my part I know not whither I can liue, except I go forth secretly, and make diligent inquiry, how Nauficles is deceiued, & how one ly with the Egyptians, suche as were deade, reuente againe. Calasiris smiled a little at this & so fel a sleepe. Cnemmon went out of the chamber, and restrained himselfe much as is like one would do that is in the darke, and in an vnacquainted house: but he toke all in good parte, for feare of Thisbe being desirous in hast to ridde him selfe out of this doubt: till at length with much adoe after he had gone vp and downe oft in one place, as if he had bene in diuerse, hee harde a woman lyke a nightingale in the springe, dolefully lamentinge, and

The Æthiopian History

Canthias pit-
tull com-
plaint being
expressed
from These-
us.

with sorrowfull tunes, so that by her mourning (as if one had taken him by the hande) he was brought to her chamber and laying his eare to the dore, heard hir yet complaininge in this sorte. I was wretchedly supposed, that I had bene deliuered out of the handes of thieues, and escaped death, which I alwaye looked for, and that I should after haue lead though a strang & vanisht life, with my dearest friend, yet such a one as in his company, shoulde haue beene most delectable, for there is nothing so troublesome and greuous to me, which is not tollerable with him. But now the God who hath had charge of our businesse from the beginning and hath graunted vs but small pleasure, not yet satisfied, hath deceiued vs againe. I thought that I had escaped bondage, but now I serue againe, and am kept in prison: I was in an Island and dark place before, this present state is like to it, or rather to say the truth worse, because he who both coulde and woulde by comfort abate these sorowes, is violently separated & taken from me. A denie of thieues the day before was mine Inne, & what was that habitation, but a verye hell or worse place: yet my deere louer being with me, made it easy to be suffered. Where he lamented me aliue and shedde teares for me, being (as he thought) dead, and bewailed mee as if I had bene slaine, now I am depriued of all this: he is gone, who was partaker of my calamities, and who would haue deuised them, as though it had bene a burden. And I alone am forsaken, a prisoner, and by many waies to be lamented am obiected to the arbitrement of cruel fortune. And do rekeine my life onely, for that I hope my most deare friende is aliue. But with my heart, where arte thou? or what fortune haste thou? art thou also alas bounde, which hast a free minde, not able to abide any seruage, but of loue? wel, do nothing but saue thy life, to the intent thou mayst once behold thy Thisbe againe: for so shalt thou call mee, whither thou wilt

of Heliodorus. Lib. 5.

63

will or not. Cnemon could abide no longer, after hee heard this, to heare the reste, though hee gessed by the beginning somewhat else. yet by that he hearde in the ende, concluding that it was Thisbe, wanted but little that he swowned not at the gate. But after he had over-conned that passion with much adoe for feare least hee should be spied of any man (for now the cockes crowe the second time) he came backe stumbling, sometime hurting his toes against the selles, sometimes hitting his head against the walles and dore postes. When he came to his lodging after much trauell, he fell into the bedde, and al his body trembled and his teeth chattered soze: and he had perhappes bene in extreame perill, if Calasiris had not perceiued it, and comforted him, and brought him to himselfe againe. After he was reuiued a little, he asked of him the matter. I am vndone (quoth he) for that most wicked Thisbe is aliue indeed: & there withall he swowned againe: and Calasiris had much adoe to call him againe and comfort him. Surely some God plainly scozned Cnemon, because (as otherwise for the most part it maketh a iest, or tole of humaine affaires: so now it would not suffer him peaceably without disquietnesse, to inioye that which is most pleasante and welcome to him, but that which shortly after woulde make him very ioyfull. was now turned into sorrow) either for that it shewed then the nature, and custome of it selfe, or else because the nature of man cannot take true ioy as should be. Wherefore Cnemon fledde from that, which he then shold most haue desired, and supposed that to be fearfull, which was most delectable to him. For the woman that wepte was not Thisbe, but Canthia. For thus it was: after Thyamis came into his eninies hande aliue, and was kepte prisoner, the Island was set on fire, and the heardemenne, who inhabited it, were fledde, Cnemon and Thermutis, Thyamis shield bearer; in the morninge rowed ouer the lake,

The naming
of Thisbe
fore troubleth
Cnemon.

How ioy and
sorrow doe
accompany
man.

The Æthiopian History

lake, to spie what case their captaine was with theyr
enimies: the manner of the iourney was suche as is
declared before. Then were Theagenes, and Caricia,
leasse in the denne alone. who accompted the prolong-
ing of their calamities a singular benefite, that was
the first time that euer they were by themselves, and
deliuered from all that might trouble them. Wherefore
they considered of their estate, not forgetting to kisse
and embrace ech other, so that they orgat al y they had
to do, and stode either in others armes a great while,
as if they had beene made one bodie, content yet to sa-
tisfie them elues with chaste loue, temperating theyr
affection with teares, and cleanly kisses. For Caricia, if
at any time she perceived Theagenes to passe the bounds
of seemeliness, & deale with her ouer wantonly, woulde
Caricia more in loue then Theagenes.
rebuke him by telling him of his oth: & he woulde suffer
himselfe to bee reformed with little labour. and
brought againe to temperatenes in as much as he was
in loue inferior to her, but in plesure he farre surmount-
ed. But at length, though it were long first, they re-
membred what they had to do, and by force were con-
strained to content themselves, and then Theagenes be-
ganne to speake thus: that we, Caricia, may inioy one
another and attaine vnto that, which we haue prefer-
red before all other things and for which we haue suf-
fered al our troubles, both we do with, and the God-
des of Greece graunt. But for as much, as wel because
al worldly things are vnsustainable, & incline diuerse waies,
and we haue borne much, and hope for many thinges,
we must now haste vs to Chemmis, as we haue con-
cluded with Chemis as also because we know not what
fortune we shall haue, & we haue (as it seemeth a greate
and wonderfull deale of ground to passe before we can
come to the land which we hope for: let vs deuise cer-
tain tokens whereby we being one in others sighte,
may know our secrets: and if it happen vs to be se-
parated

of Heliodorus. Lib. 5,

64

perated, we may in absence seeke one another. For
a watch worde of frendes, which is kept in hope to
finde, is a greate easement of longe trauell. Caricia
The common duty of watch words.
prayed his deuise, and they agreed, if they wer separa-
ted, that Theagenes should write, Pithicus: Caricia Pi-
thias: vpon all famous temples, pictures, monumentes,
and great stones in crosse wayes, whether they were
gonne the right hand way, or the left: to what Cittie,
village or countrey: and lastly, that they should declare
the very day & houre. And if they might make, it should
be sufficient one to see the other. For they thought no
time should be able to put out of their mindes such loue
yet for the better assurance, Caricia would shew her
fathers ring, which was laid out with her, and Thea-
genes a scarre in his thigh, that a wild boare gaue him,
It was further concluded betwene them, that in stead
of wordes, she should beare a Taper, and he a branch
of palme. To confirme this they embraced each other,
and wepte, pouring out their teares insteade of sacri-
fices (as I gesse,) and for an othe, they vsed many kis-
ses. After these thinges were thus ordered, they
came out of the caue, without touching any of the trea-
sures which were laide vppon there. For they compted
these goodes vncleane, which were gotten by robbe-
rie: but that which they brought with them from Del-
phie, & that the theues had taken from them, that they
gathered together and carried with them: And Caricia
chaunged her apparrell, and put it into a little packe
Theagenes & Caricia will haue no more goodes but then one.
with the copie of their vowe, and her Garlande, and
sacred garment: and that it might be more priuie, they
laide the rest of theyr worsted stufte vppon it. As for
her bowe, and quier, she gaue them to Theagenes to
beare, which was a passing pleasaunte burthen to him,
seeing they were the proper weapons of the God, who
had the power ouer him. As sone as they came nere
to the lake, and were about to take boate, they spied a
bande

The Æthiopian History

bande of armed men rowing ouer to the Iland. They, soe abashed at that terrible sight, stode a great while astonied, as though with the greatnesse of their sorrow which they conceiued of the vnstablenesse of fortune, which so ragged still againste them, they had lost themselves: yet at length whē they were redy to arrive, & wer conning toward them, Cariclia desired to retire backe, and creepe into some corner of the denne, and ther hide themselves, and therewithall she ranne her way. But Theagenes caused her to abide, and said: how long shal wee lie the fate that followeth vs enery where? Let vs yelde to fortune, and withstand no longer the violence which is ready to assault vs, for what else shal we gain, but fruitlesse trauell, and banished life, and from time to time, be scorned of the Goddess: Do you not see how they ioyne the robberies of the pyrates to our banishment, and goe aboute with greate diligence and trauell to bring vs into greater daungers by lande, then earst we haue found by sea? not long agoe they made a fray about vs: within a little after, they broughte thēues vnto vs, ere while they made vs prisoners, the left they vs alone, but at liberty, and made vs belēue we might go whither we woulde, then straight haue they brought vs into the handes of such as shal kill vs, This war for their disport haue they made against vs, making as if were a comedy of our affaires. Why then do not we bzeake off this tragical poeme of theirs, and yeld vs to those that will kill vs: least perhaps if they meane to make an intollerable end to our tragedy, we be forced to kill our selus. Cariclia allowed not all that he said, marry she thought that he iustly accused fortune, but not that it was any pointe of wisdom, to yelde themselves willingly into their enemies handes, for they were not sure that they would kill them as some as they had them, neither had they to do with so gentle and friendly a God, that woulde make a quicke end of their

No wisdom
in yeelding
quickly to an
enemy.

of Heliodorus. Lib. 5. 65

their miseries, but woulde perhappes reserve them to a further bondage. With ch thing, then what do th should it not be more gracious? If we giue our selues to the iniuries of barbarous people, we shalbe so vnworthily handled, as I am lothe to gesse. Whiche thing by all meanes, and as long as we can, let vs aboide, measure our hope of time to come, with experience of th it which is past, how we haue beene diuinely preserved at such time as is not credible. After Theagenes hadde saide, let vs do as you will: she went before and he followed her, as if he had ben tied to her. Yet for all their hast, they came not to the denne before their enemies: but while they looked on them that went before them, they wiste not that with another band which came into the Iland at another place they soe abashed, stode still, inclosed. Therewithall they soe abashed, stode still, & Cariclia ranne vnder Theagenes arme, yf she muste needs die, she woulde die in Theagenes handes. One of those who were landed, wente about to shote at them, but after the young folkes at looed vpon them, they hartes failed, & their right hands quaked. For the very barbarous hāds (as may appeare) do feare the beautiful personages and a right cruell etc will bee made gentle with a lowely look. As soone as they had takē them they carried them to the Captaine, greatly desiring to carry the fairest of y spoiles to him at the first: & they brought nothing els, for although they had compalled the Iland with their armour as with a nette round aboute, and had serched it from one part to another, yet could they finde nothing for all that was in the Ilande was buried in the former skirmishe, sauinge the denne onely which no man knew. And thus were they brought to the general of y warre: his name was Miranes whom Oroondates had made captaine of the watches: This Oroon later was deputy of Egypte in the great kinges behalfe, who beinge hyed with a great summe of mo-
71.

The property
of beautifull
personages.

The Ethiopian History

they, by Nausicles, as is aforesaid, to seek Thisbe, came into the Ilande. After Theagenes, and Cariclia, were brought almost into their sight, Nausicles by a crafty devise, merchant like stepped forth, and cryed with a great voice, this is that Thisbe, of whom I was robbed by the mischievous heardmen, now doe I recover her againe, Myranes, by benefite of you, and fauour of the Gods, then he caught Cariclia, and sained himselfe to be very gladd, and whispered in Greeke to her priuily in her eare, that none who were by, might heare him. & she should say, her name was Thisbe, if she desired to escape daunger. And this policy toke effect, for Cariclia, when shee heard him speake Greeke, thought that hee went about somewhat for her commoditie, and ordered her selfe as she desired: and when Myranes asked what her name was, she said Thisbe. When he ranne and kissed Myranes, and commending his fortune, made the barbarous man proude, for that he had not onely atchieued many other warres well, but had brought also this to prosperous end, he proude of his praise, and thinking by the false name, that it was so indeed. Although him selfe was taken with her beauty, which appeared in his simple apparel, as if the brightnes of the mone should shine out of a cloud, yet because the vnconstancie of his minde, was ouer caught with the quicknes of the craft and all time to repent was taken from him. Now she is recourred (quoth he) take her to you seeing she is yours. And when he had saide thus, he deliuered her to him, still looking backe vpon her, and plainly declaring y^t it was against his will, and for the money that he had receiued before, that he suffered her to depart. As for this yonge man (pointing to Theagenes) whatsoeuer he be, he shalbe our pray, and goe with vs, and be kepte diligently to be sent to Baybi'on, because the comelinesse of his body is such, that he may waite at the kinges table. This saide, they rowed ouer the water, and departinge
ons

Cariclia saith
her name is
Thisbe.

Nausicles re-
couereth Cari-
clia of Myra-
nes, whom
he stately be-
guled.

of Heliodorus. Lib. 5. 66

one from another, Nausicles hauing Cariclia, came to Chemm s. But Myranes going to view other tolines vnder his incision, without delaye sente Theagenes with letters to Oroondates (who was then at Memphis) in this wise indited.

Myranes the captaine, to Oroondates y^e lieutenant. Theagenes i.
I haue sent vnto you a yonge man of Greeke to god to sent to Oro-
serue mee, and make onely to waite in the sight of our ondates.
God, the great king giuing you leaue to present suche an excellent gift to him who is maister to vs both, as the kings courte hitherto neuer sawe, neither yet shall hereafter. This was the contents of his letter.

But Calathis and Cnemon hoping to know that they were ignorant of, came to Nausicles before day, and asked him how she had speede. When Nausicles told him all: how they came to the Ilande and found it deserte, and no man therein to meete them: how he had craftily beguiled Myranes, and had gotte a certain maid which was there, insteade of Thisbe: and that he hadde speede better in getting of her then if he had sold Thisbe. For there was no small difference betwene them, but as was betwixt god and mā, and that there was no beautie so excellent that might staine hers, and that it was not possible to set forth the same iustly by words, for y^e he mighte shewe her before them. When they heard this, they began to surmise the thing as it was indeed and prayed him instantly to bidde her come in straight way: for he knew that it was not possible by wordes to expresse Cariclias beautie. After shee was broughte in, and Nausicles (because shee cast her eyes to the ground and had mused al her face saue her browes) began to comfort her and bad her be of good cheare. Shee looked vp a little, and contrary to her expectatiō she saue and was faine: so that they all thre began to cry out, & howe suddenly, as if there had bene a token giuen them whē they should haue begun: and you might haue
heard

The Æthiopian History

heard often these words, O my father, O my daughter Caricia indeede, & not Cneimon's Thisbe. Nausicles, for wondering, had almost forgotten himself, and was astonished when he sawe Calasiris embrace Caricia, and not restraîne from teares, and knew not what that sudden acquaintaine, as if it had bene in a Comedye, mente, until Calasiris had kissed him, and said thus: The Gods geue you (good man) so much as may content your desire and will, who haue saued my daughter whiche I neuer looked for, and caused mee to beholde the dearest thing that I might possibly see. But my daughter, where hast thou left Theagenes? she cried out when he asked her that question, & after she had staied a while, she answered, hee that deliuered mee to this man, leadeth him away prisoner. Calasiris then besought Nausicles to tel him what he knew of Theagenes, who it was that had taken him, and whether he would carrie him. Nausicles told them al, after he had perceiued that these were they of whome the old man had talked so oft with him and to finde them, had ledde a wanderinge life in great sorrow. He said moreover, that they shoulde get little there: but the knowledge of him being more and many folkes, for as much as it were a great matter. if Mytrane would be content to lette him goe for a greatesumme of money, I haue money (saide Caricia softlye to Calasiris) promise him as much as you wil, for I haue about me the Jewelles which you know off. Calasiris was gladd hereof. but fearing least Nausicles shoulde suspect what Caricias proffer was he said, good Nausicles, a wise man neuer wanteth but doeth measure his riches by his will, receiuinge so much of his betters, as he deemeth worthy to aske. Wherefore tell me onelye wher he is that keepeth Theagenes, and Gods gracious liberalitie will not let vs wante, but will geue vs so much, as well may content the couetous minde of the Persian. Nausicles smiled at this, and saide: then shall you

A wise man
neuer poor

Peasants and
merchants
couet alike.

of Heliodorus. Lib. 5. 67

you make me believe, you canne suddenly, as it were with some deuise be made riche, when you haue payed me the ranfome for this your daughter, for you knowe that as well merchauntes as Persians, labour to gette money. I knowe it well, saide Calasiris, & you shall haue money, but why do you make such hast, and beside that you permitte no kinde of courtesie towarde vs, you also of your owne accorde, approue and allow the restitution of my daughter. I shoulde fitt haue requested this at your hand. I am pleased (quoth Nausicles) & if it please you, come and pray to the Gods (for I wil doe sacrifice) & craue that you may haue goods to giue mee. Feast not, neither be of so little faith (quoth Calasiris to him) but goe and prepare the sacrifice, and when all thinges is ready, we will come. They did so, & within a while came one from Nausicles that called them, & bad them make hast. They (for by this time they had concluded what to doe) wente forth ioyfully. Calasiris and Cneimon went with Nausicles, and the other guests, for hee made a publique sacrifice. But Caricia wente with Nausicles daughter, and other women which comforted her diuersly, but had much adoe to perswade her to goe with them: and I know not whither she woulde haue bene perswaded, if vnder pretence of the sacrifice she hadde not determined to pray for Theagenes. After they came to Mercuries Temple (for Nausicles made his sacrifice to him, as the God that had most care of merchauntes, and honoured him more then the rest) and the offering was begonne. Calasiris looked a litle vpon the entralles, and by the diuerse chaunges of his countenance, declared the pleasure and paines of that whiche was to come. And while the fire yet burned on the altar, he thruste in his hande, and made as though hee pulled out of the fire, that which he helde in his hande before and saide: this price of Caricias redemption the Goddess profer thee, Nausicles, by me. And therewith he

Mercury the
God of Mer-
chauntes.

The descrip-
tion of the
ring that Ca-
lasis gaue
Nausicles to
redeem Cari-
cia.

The *Aethiopian History*

delivered him a princely ringe, a passinge heauenlye thing: as touching the hope, it was of Quozie, wherein was set a brighte Amethyll of Aethiopia, as great as a maydens eye, in beauty farre better then those of Iberia or Britaine. For those haue but an il colour, which shine not at all, but are like to the rose budde at the first, which after with the heate of the sunne were perfecte redde. But the *Aethiopian Amethyll*, hath a perfecte orient colour, and shineth throughout and if you turne him aboute, as you holde him, he casteth forth a golden beame, which doth not hurte or dunne the sight, but maketh it much better and clearer, and hee hath a naturall vertue, more then the western stones: for it hath not his name without effecte, but will not let him be drunken indeede that weareth him, but keepeth him sober at all feastes: and of this quality is euerie Amethyll of *India* and *Aethiopia*. But that stone which *Calasiris* gaue Nausicles, did passe these sacre, for there was a picture grauen in it, representing certaine beastes: which was donne in this sorte. A boy sitting not vpon a very hie hill to looke aboute him, kepte sheepe, appointinge his flocke their seuerall pastures with his pipe, they seemed to be ruled, and tarry at their feeding, accordingly as he sounded his instrument. A man would haue said that they had golden floures, not by reason of the workmanship, but for that the Amethyll shining with his rednesse vpon their backs, made them shew so fayre. There was grauen yonge lambes leapinge vpp and downe, and some by heapes wente vnder the rocke, other some daunced rounde about the Shepheard, so that the toppe of the rocke was made a Shepheardes dispozte. Other skipped in the flame of the Amethyll, as if they had bene in the sunne, who with tipsse of their feet, scraped the stone. Many of the younger sorte beinge of greater courage seemed as though they would goe out of the compasse, but were letted by the workmanship, which

of *Heliodorus*. Lib. 5. 68

which sette a pale of golde in manner of a wall, about the rocke and them, and it was a rocke indeed, and not a counterfette, for when the workeman had wrought the golde about the outer parte of the stone, for that purpose hee shewed that very liuely which hee desired, thinkinge it to no purpose, to counterfette one stone in another. Such a one was the ringe. Nausicles, moued with the strangenesse of the thinge, but more with the value thereof: esteeminge the ringe of more price then all the goods he had beside, spake thus: Good *Calasiris*, I did but iest: and where I asked somewhat for the ransome of your daughter, it was but words: for I determined to let you haue her for nothinge. But for as much as the gifts of the Gods are not to be refused, (as you saye) I take this stone sent from heauen, perswading my selfe that this was sent from the God that is most beneficial to me, according as he is wont, and hath giuen this to you through fire, as may yet be seene by the flaming thereof. Otherwise I dreame that vantage to be best, which without damage of the giuer doth enrich him that receiued it. After he hadde saide this and made an ende of the offeringe, hee wente to meate with the rest, placing the women by themselves in an inner part of the Temple, and the men in the Porche. After they had eaten inough, and the cuppes were set on the table, the men called vppon *Bacchus* with an offering and song the songe accustomed vnto when men goe aborde their shippes, and the women daunced after a dittie made in the honor of *Ceres*. But now when the banquet wared somewhat warme, and each man after his sort solaced himselfe Nausicles, holding in his hand a glasse of cleare water, sayde: I drinke to you in water, good *Calasiris*, and if it wil please you to begin to vs the tale which we sore desire to heare, it shalbe more pleasant to vs then all the cuppes on this boorde. For you heare howe the women now

The gifts of the Goddess ought not to be refused.

I say.

The Æthiopian History

be at leysure, and hauing well banqueted themselves, beginne to daunce: but your trauell, if it please you to make report of it to vs, shall shorten wonderfully well our feast, and be moze pleasant to vs then any dance or instrument. The telling whereof, for as muche as you haue (as you know differred diuersly, for that your mischaunces ouerwhelmed you) you can reserue to no better time then this, because your daughter, one of your children is well, and your sonne by the Goddess help shalbe recovered by and by, if you anger me not againe, by driuing it off anye longer. Gods blessing on your heart (quoth Cnemon to Naucicles) catching holde of his talke, who for al þ you haue brought to this feast all manner of muscicall instruments, do sette lighte by them, and giue the ruder sozte leaue to heare them, but you your selfe are desirous to heare secrete affaires and such as are seasoned with singular mirth, and methinketh you well vnderstande the nature of the Goddess, who ioyne Mercurye and Bacchus together, and adde pleasantnes of speche to the finenesse of your banquet. Wherefore although I haue for iust cause maruelled at the other sumptuousnesse of the sacrifice, yet I knowe not whether a man may by any meane please Mercurie better then to talke at his feastes, which thinge is hys badge aboue all other. Calatinus was contente, as well to do Cnemon a pleasure as also for that he wold curry fauour with Naucicles for that which should ensue, he tolde them all, brieely repeating the principall pointes of that which he had tolde Cnemon before, and of purpose passing ouer with silence that which hee thought was to little purpose for Naucicles to know, but that which had not yet bene tolde, and did depende vpon that which wente before, he tolde in this sozte. After they were aborde into the shippe of Phœnicia, and were gone from Delphi, they sayled as they would wishe at the first, and had very prosperous wind. But whē they came

of Heliodorus. Lib. 5. 69

came into the Calidonian sea, they were greatly troubled, because they had happened into a sea, which of his own nature, was very disquiet & troublesome. Cnemon desired him that he wold not passe ouer this, but tel it, if he knew any reason of the raging of the same in that place. The Ionian sea (quoth he) being restrained of his great breadth, and in a maner brought into straights, falling into the coast of Crisa, and hasting to come into to the sea called *Ægeum* is stopped by Isthmus in Peloponnesus, so perhappes by the prouidence of God is the hill placed there, least by the violence of the water, it shoulde ouerslow the lande on the contrary coast. And for as much as from hence the water beaten backe (as may be by reason) is restrained of his course, rather about this sea, then in any other part, because that which yet floweth, falleth into that, whiche nowe by Isthmus was made to return, so that the water is much troubled & very boisterous, by reason of the continuall concurrence of the waues, in all the ebbes and floudes: which opinion of his, after all these who were present praised, and affirmed to bee true. Calatinus tolde on his tale, saying: After wee had passed the sea, and had losse the sighte of the *Acute* Ilandes, we thought that wee discovered a mountaine of *Zacynthus*, in manner of a darke cloude before our eyes, and therewith the maister badde strike some of the sailcs, and when we asked him why he abated them, and went moze easily, seeing that the shippe had a verie good gale of winde, because (said he) if wee wente with full saile about the first watch wee shoulde arrive at the Iland, and so were it to be doubted, leasse in the darke, we runne vpon some rockes, whercof are there great store, and those very high. It is therefore wisdome to lie all night in the sea, and take the winde in such proportion, as shall serue to bringe vs thither to land in the morning. Thus saide the maister, marrie wee did not so Naucicles, but euen with the rising of the

The Æthiopian History

Pleiades vn-
lucky Harres
to Marriners.

Amie, we cast anchoze. The inhabitantes of the same
Island which dwelt aboute the haven, which was not
farre from the citie, came by heaps to looke vpon vs (as
if it had bene some straunge sighte) in greates wonder
(as might seme) to see the handsomnesse of that great
shippe, which was built very faire, accordinge to her
height, and said that the industry, and excellent work-
manship of the Phænician, might be known by that,
and that we had wonderfull good lucke, that made so
good a voyage in the winter about the time the Pleiades
were ready to sette. All our company, ere the tacklings
and sailes were in good order, lest the shippe, and went
aboute their merchandise, to the city of Zacynthus. But
I (because I heard by chaunce of the master, that they
would winter there, went to seek me some Anne about
the shore, eschewing the shippe, for that it was vnmet
by reason of the rudenesse of the mariners, & the citie,
for that it was not conuenient for the sight of the yōg
couple. After I had gone a little way, I sawe an old
man which was a fisher, that satte mending his broke
nettes, befoze his doze. I came to him, and saide good
man God saue you, and tel me I pray you, wher a man
may gette lodging? He answered me: it was a rent a-
bout a promontorie hereby: being sette shippe vpon a
rocke, which they saw not. I ask not that, quoth I, but
you shall shew vs great courtesie, if either you your self
wilbe our hoste, or else shew vs some other Anne. Hee
answered, not I, for I was not aboord with them: God
defende that Tyrrhenus, should doe so much amisse or
haue such a spight though hee bee olde, but it was my
sonnes default, who knowing nothinge of the rockes
here in the sea, cast their nettes where they should not.
At length when with much adoe, I perceiued that hee
was somewhat hard of hearing, I spake aloude to him
and saide: God spede you sir, and I praye you tell vs
where we may haue an Anne, you are welcome said he
again,

of Heliodorus. Lib. 5. 70

again, and if it please you abide with me, except you be
any of those, that seek for the houses wherein are many
beddes, and haue some great traine after you. I haue
(quoth I) but two children, and I am the third my self.
You are a good company (quoth he) you shall finde one
more of vs, for I haue two sonnes y dwel with me (for
mine eldest sonnes are married, and keepe houses them-
selus) and the fourth is a nurse for my children, because
their mother died but a while ago, wherefore god man-
come on and doubt not, but we will be gladd of you,
who are a man who seme to be some Gentleman euen
by your talke. I did so, and shortly after I came with
Theagenes and Caricia, and Tyrrhenus intertained vs
gladly, and let vs haue the warmer part of the house.
Truely we were very wel at the first, and had good ley-
sure, to conferre whole daies together, and when we
should sleepe Caricia went to bedde with the nurse, in
one place, by her self, and I with Theagenes lay in ano-
ther. Tyrrhenus and his children in a parlour also alone
toke their rest. We did eate at one table all, and
such thinges as were needefull, we prouided of our
owne cosse beside fish which Tyrrhenus toke in the sea,
as hee would sometime fische alone: sometime wee
would helpe him at leysure. For hee had all man-
er of wayes to fische, and for al seasons, and the place was
well floored, and very conuenient to caste nettes: so
that many would ascribe that gaine which they got by
their arte, to the benefite of fortune. But there was
none other remedie, but that the prouerb is once unhap-
py, and euer unhappie. Caricias beauty, euen in this so-
litary place, was not without great boile: for that mer-
chant of Tyre, which was denounced victor at Delphie,
in the games of Apollo, called Pythias with whom wee
sailed, came to me alone, and was very importunate,
and greuous vnto me: besirching me, as if I had been
her father, that I wold giue her him to wife. We talked
much,

Calasiris with
his children
lodge with
Tyrrhenus.

Once unhap-
py, and euer
unhappy.

The *Aethiopian History*

That is a com-
mon practise
which louers
vse.

much of himselfe, partly by telling of his noble stocke,
partly by shewing vs of his riches, and that the hulke
wherein we sailed, was his owne, and that the greater
parte of the merchaundise therein, as golde, precious
stones of greate value, and silke was his aboute the
reste: and he added also his late obtained victorie as no
small increase of his honour and name, and a thousand
things beside these. But I alleadged for my selfe, our
present pouertie, and that I would neuer marrie my
daughter to one that dwelt in a strange countrey, so
far from Egypt. Leauethis talke, father (quoth he) for
I will account of the maides dowrie worth many ta-
lentes, and all the riches in the worlde. As for my
countrey I will change it for yours, and will turne my
purposed voiage to Carthage, and go with you whither
soeuer you will. When I sawe that the Phoenician
would not giue over his determination, and purpose,
I determined with faire wordes to dyeue of the matter
leaste he shoulde attempte any thing forceably againste
vs, and promised that I would fulfil al his desire when
I came into Egypt. When I had by this meanes paci-
fied him, God laied one mischiese vpon another, as the
prouerbe is. For Tyrrenus not many daies after,
when he had carried me into a secret place, on a crooked
shoaze, said thus to me: Calasiris, I sweare by Neptune
and all other Gods of the Sea, that I haue loued you,
as if you had bene mine owne brother, and your chil-
dren as if they had bene mine also. I will tell you a
thing which is working against you, verie grieuous,
and painefull for you: but such as is not lawefull for
me to conceale, for that we dwel both in one house, and
it appertaineth altogether to you to know it. There
is a Pyrate which waiteth vpon the hault of Phoenicia,
which lyeth secrete vnder the side of this promontorie,
and sendeth out spies dayly to enquire when this ship
will goe forth: wherefore looke to your selfe, and take
hede

of *Heliodorus. Lib 5.* 71

hæde what you doe, for as much as this shamefull fate,
vsual to them, is enterprised for you, or rather for your
daughter. The Gods (quoth I to him) giue you suche
thankes for these tidings, as you deserue. But Tyrre-
nus, howe vnderstode you these things? By reason
of my craft I am acquainted with them (said he): and
when I bring them victuals, I haue more of them then
any man else. Wherefore when I drew my pottes about
the fall of ponder hill, the maister pyrate came to mee,
and asked whither I heard when y Phoenicians would
leauethair harbour. When I perceined the subtilenes
of his talke In faith Trachynus (quoth I) I can tell you
no certaintie: but suppose that at the beginning of the
next spring, they will sayle. Will the maide then saile
with the (quoth he) which lieth at your house? I cannot
tell (quoth I.) But why do you aske that: because (qd.
he) I loue her in such sort, that I am scant in my wits,
yet I neuer saw her but once, and I knowe not, whi-
ther I euer saw so faire a woman before: yet I haue ta-
ken many prisoners, and some of them very beautifull.
What I mighte the better cause him to tell mee all his
counsell privately, I laide vnto him: what neede you to
fight with the Phoenicians. & not rather without bloud
fetch her out of mine house before they goe abroad. He
answered mee, that thæues did vse gentlenesse, and
courtesie to such as they wer acquainted with, I leaue
that therefore for your sake leaste my so doing shoulde
bring you into trouble in as much as the guests which
you interteined would be required again at our hand.
Also I desire to haue two things at once: the riches in
the shippe and the marriage of the maide: one whereof
I must needs lacke, if I attempt this by lande, and
beside it were very dangerous, if any such thing, could
be enterprised so neere the City, least the rape would
be perceined, and pursuite made after. When I haue
much commended him for his wisdom, I leaue him
there.

Theuere are
franke of all
gotten goods

Theuere are
curtious to
their wites.

The Æthiopian History

there, and am come to tel you of the waits which these past graces haue laid for you, desiring you hactlye to deuise diligently how I might saue you, and yours. I went from him very heauy after I had heard this, and thought vppon many thinges, vntill the merchant by chance met mee: and falling in talke about these matters gaue me a pretie beginning of a wise deuise. For I concealing what I liste of that Tyrhenus had told mee, opened vnto him onely this: that a man thereabouts, whome he was not able to withstand, went about violently to take the maide from me. But I (quoth I) had rather marry her to you, both for that knowledge which I haue had of you, and also for your welth: but especially for that you promised to dwel with vs in our country, if you haue her. Wherefore if you desire to haue her, let vs saile hence quickly, before we be preuented, and haue had some extremitye shewed vs. Wee was wonderfully gladde when he heard this, and said: farther this is well deuised, and therewithall he came and kissed me, and asked when I would commaund him to depart. Although (quoth I) it be vnseasonable now, yet I would haue you to get you in some other porte, that wee may auoide the guiles prepared againste vs, and there abide for better time. Wherefore (quoth I) if you will be ruled by me, at the beginning of the next night wee would depart. And he, when he had promised so to do, went his way. I came home but told nothinge of this to Tyrhenus marry to my childre I said it was be- honestfull for vs to go abroade in the euening. And although they marueilled at the suddinnesse therco, & asked the matter, yet I drave the off, saying, that I would tell them afterwarde, and that there was no remedie now, if we would doe well. After wee hadde eaten a slender supper, and were gone to bedde, an olde man appeared to me in my slepe, whose body was dried vp, yet he had a dishe tyed to his girdle, who seemed in his youth

Whiles appeared to Calasiris, and is very angry

of Heliodorus. Lib 5. 72

youth to haue bene a tall man: hee had a hatte on his head, and seemed by his countenance, that he had bene a wise, and subtile man: marry he halted a little as if he had gotten some wounde in his thigh: who, after hee came neare mee, smiled a little with an angry countenance, and said: You good man, alone of all that haue sailed by Cephalene and looked vpon my house, and accounted it a great matter to know my renoune, haue had no respect of me, but haue set so light by mee, that you would not speake to me, which euerye man doth, for all I dwelt so neere you, but you shall ere longe bee punished for this, and shall haue like perils as I had, & fall into your enemies hande, as well by land as seas. As for the maide that thou carriest with thee, speak to her, and greet her in my wines name, because she esteemeth more of her virginity, then any thing in y world, wherefore she shall haue a lucky end. I started for feare of this vision. And when Theagenes asked me what I ayled, we had (quoth I) almost forgotten the going of the ship out of the haven, for while I waked, I was sore troubled with thinking thereof. Wherefore gather vp your stuffe and I will call Caricia, who as soone as I gaue her warning, came. Then Tyrhenus wist of this he arose also, and asked what we ment to do. What so euer it be (quoth I) that we do at this time, it is by your aduise: we goe aboute to escape from them that awayt vs with mischief, and the Gods keepe you in safetie, who hath plaied the right honest mā with vs. One good turne pray do vs at parting, goe ouer into Ithaca, and doe sacrifice for vs to Vllises, and praye him to appeale his wrath toward vs, for that as he hath tolde mee to night in my slepe, hee is greatly offended, as if hee had bene dispised and set at naught. He promised he would so doe, and conducted vs to our shippe, and wept wonderfully, and prayed to God that he would grant vs a prosperous voyage, according to our hearts desire. To he

The Æthiopian History

Many a Per
son is named

be short, by day we were in the midst of the sea, but the mariners at the first were greatly agast it, yet at length they were persuaded by the merchant of tyre because he told them that they fledde, certaine pyrates that pursued them, of which he had warning. We went to tell them this for a tale, and knew not that he sayde trueth. But the windes and weather were sore against vs so that the sea was very rough, and we in a great tempest, very neare to be cast away, yet at length when we had lost halfe our rudder, and broken the most part of our saile yarde, we arrived in a certaine harbour of Crete. We thought it good therfore to tary there certaine daies, as well to repayre our shippe, as also to ease our selues. When these thinges were done, it was appointed that we should saile, the firste monday after the chaunge of the mone, we were caried into the deep seas, with the Easterly winde, a day and a night, and our maister directed our hulke to the coast of Afrique. For he saide that if the winde blew, and we kepte a straight course, we might passe the maine sea, and have made all haste possible to come to the maine lande, or into some haven, for the barke which he saw out of the pype, was a pyrate. For ever sithence we losed from the promontorie of Crete he foloweth vs, and never declineth one iot from our course, but pursueth our ship, as if it went our voyage wth vs: for I have perceived this divers times when I turned about of purpose our ship from his right course, that hath also turned. When he had said this, some were moued, and exhorted the reste to make them ready to defence: but some made light thereof. Saying that the shorter shippes might well undertake such as are greater, for that they know by more experience the certaintie of their way. While these thinges were disputed on vpon both parties, it was that time of the day that the husbandman doeth vnyoke his oxen from the plough, and the vehement winde began to

of Heliodorus. Lib. 5. 73

to waie calme, so that within a little while it was almost downe, & blew softly to no purpose on our sailes, whereby it rather huffed them together. then made any way for our ship. At length it cesed quite, as if at the sunne setting it had appointed to leaue blowing, or rather (that I may speak more truly) to do them which folowed vs a good turne, for they that were in the back as long as we had winde, were farre behinde our ship which was full fraughted, as is god reason, for y^e our greater sailes received more winde. But after the seas were calme, and we of force constrained to rowe, the back came vpon vs sooner then a man would thinke, in as much (as I thinke) euery one of them rowed, and so made the lighte barke which was more fitte for that purpose, goe the faster. When they drew somewhat nere one of the men of Zacinchus which came a boorde with vs cried out. This is a pyrates shippe, mates, I know Trachinus barke: all y^e hulke was moued at these newes: & in a calme weather had it a great tempest euery parte therof was filled with great noyse, lamenting and running vp and downe, some ranne into the nether partes of the shippe: some stode vpon the hatches, and exhorted one another to fight: some were of opinion, that it was best to goe into the Cocke boate, and be gon: untill (before they determined any thing) the present skirmish appeared their adoe, for that euery man must needs by that time meet one in harnais. I & Carichia hunge aboute Theagenes, who desired sore to fight, and could scant make him giue ouer. He said to him that he would not be parted fro him by death but that he would with the same sword, and liue wounde, abide such happe as he fel to. But I, after I perceived that it was Trachinus, which came on, thought vpon some what which might doe vs good afterwarde, which indeede tooke effect: for as soone as the pyrates were come, they wente aboute vs, without casting a

The Æthiopian History

ny dartes at vs, so tryinge, if by anye meanes they might take the hulke with out battaile: mary they rowed rounde aboute vs, and would suffer the shippe to go no further. So that they wer like, as if they had besieged vs, and desired to take our shippe vpon certayne conditions, and saide: why be you so madde (you unhappy folkes) why attempt you to sturre against suche inuincible strength, and that which farre surmounteth yours: thereby to purchase your certayne destruction: Yet we vse you frendlye, and giue you leaue to take your Cocks and saue your lines, if you will. These conditions they propounded. But they, who were in the hulke as long as they were without daunger, and the battle was without bloude, were very stouthe, and saide plainly, that they would not departe. But when one of the pyrates bolder then the reste, stept a boorde, and with his sword slewe all them that he mette, and taughte them, that warres were accustomably made with slaughter, and death. When the Phœnicians repented them of theyr so dwinge: and fallinge flatte on their faces, prayed them of mercy, for that they would do what they would haue them. They, for all that they were nowe greedy to kill (for the sighte of bloude is a greate mouing to the minde) by the commaundement of Trachinus, contrary to al hope, they spared the. Surely their conditions were haynous, & for al the cōterfeited name of peace, it was cruell warre indeede by reason of the truce which was propounded to them, more intolerable then the battaile it selfe. For straight commaundement was giuen, that euery man shoulde goe out of the shippe with one sute of apparrell onely, and that he shoulde die that brake the same. It seemeth, that men sette more by their lines, then any thing els: for which also, the Phœnicians without all hope of the gods in the shippe, as if they had losse nothinge, but rather made a good market, got out of the ship, euery man desiring

The sight of
bloud makes
men eager in
fight

Life is moſt
to be ſet by.

of Heliodorus. Lib. 5. 74

Aring to saue himselfe first. After we also were there ready to obey their decre, Trachinus taking vpper Caricia, saide vnto her: this warre nothing belongeth to thee, my deare, but hath bene enterprised for thy sake, and I haue followed you euer since you sayled from Zacinchus, onely for you haue I aduentured these perilles by sea. Therefore feare not, but be of good comforte, and know that you shal be Ladie of all these with mee. Thus he saide. But shee (for it is a pointe of wisdom to haue respect to time, and to turne al to the best) very discretly, being greatly cheared with mine aduice, and what I had tolde her as touchinge these presente mishappes, with a countenance so seemely, as would haue allured any man, said, I giue the Gods thankes, who haue giuen you a heart to deale more gentlye with vs, then the reste. But if you will haue me to be bolde in deede, and to tarrye, shew mee this for a token of your good will: saue this my brother and my father, and commaund them not out of the shippe also: for if these bee from mee, there is no way to saue me aliue. And when she had said thus, shee fell at his knees, and helde him fast. Trachinus was well pleased with her so holdinge, and deferred his promise of purpose. At length moued with her teares to compassion, was by her countenance forced to fulfill her wil, after he had taken vpper the maid, said thus: I giue this your brother to you with all my heart: for I see he is a yong man of stout courage. Which may do vs good seruice. As for the old man, whiche is but a chargeable burthen without profit, let him tarry onely for your pleasure. While these things were saying and doing, the sunne came out of his course, to his setting, and made that space betwene the day and the night darke: the sea, either changing by reason of the time, or else by the will of fortune, began to waue rough, and a manne might heare a great noyse of the windes arisinge, whose greate and valiant blastes suddenly

It is wisdom
to respect
times.

The Æthiopian History

A pretty description of a ship in a tempest, in which are none but vnskillfull Mariners.

It is wisdom to relee.

suddenly much abashed Pyrates by reason that they all had left the Barkie, and were busie in the Hulke aboute spoyling of the merchandise therein, and knewe not how to vse the greatnesse of the same. Wherefore euery part was ordered of euery man vnadvisedly, so that each of them began to practise that which he hadde neuer done before: some strooke the sailes on heapes: other intangled the ropes without skill: one ignorant fellow toke the rudder in hand: an other as wise as he was in the forship. The greatest thing that broughte vs into peril, was not the tempest, which was not yet very great, but the vnskillfulnesse of the maister, who as long as he could see any light of the day, stode to it, but when it was darke gaue ouer his charge. When therefore they were in daunger of downinge, and almost sunke, some of the Pyrates woulde haue gonne into their owne Bark againe, but they held themselves contente, being disappointed of their purpose by the force of the tempest: and Trachinus counsell, who perswaded them that they shoulde haue fire hundrede suche little Barkes, if they kepte the Hulke and the richesse therein whole: and at last he cut off the Rope whereby it was tied to the hulke, sayinge, that it would bringe them into another tempest: wherefore it was beste to worke wisely to be safe afterwarde, for it was a suspicious matter to arriue, in any place with two ships, seeing it muste needs come to passe, that iniurye muste be made of those that sailed in the one. And he seemed to speake probablie, and by doing that one thing, to approve his denice in two matters. They had but little remedie when the Barkie was gone, neither were they out of perill, but tossed with continual waues without ceassing: so that they lost manie partes of their shippe, untill after that night, about the sunne settinge of the next day, they landed by chance at a certaine mouth of a haue of Nilus, called Heacleote in Egypte, againste our

of Heliodorus. Lib. 5. 75

our willes, vnhappy creatbres. Some were gladde thereof but wee were very sorrowfull & accounted the benefite of our health that we had of the sea, a great reproche: in as much as it is enuied vs a deathe without al iniurie, and committed vs to land, which was more sorrowfull then it: in as much as now we were subiect vtterly to the pyrats, that they might do with vs their will, which mighte easilye bee gessed by that whiche those villains attempted before they came to shore. For by reason that they sayde they woulde doe sacrifice to Neptune, to giue him thanks for theyr safetie, they brought a land wine of Tyre, and many suche thinges els out of the shippe, and sente some of their mates to the borders adioyning to buy catt' with a great deale of money, and gaue them charge to paye whatsoeuer was asked at the firste worde. After so doinge, they straight way returned, and brought with them a whole hearde of swine and sheepe, and they whiche tarried behinde, had made the fires, and sleied the beastes appointed for the sacrifice: they wente to their feast, Trachinus toke me aside, so that none might heare, and said to me: father, I am determined to take thy daughter to wife, and marry her this day so that I purpose to ioyne this pleasante solemnitie with the sacrifice of the Gods. Wherefore leaste you in the feast (if you hearde not of this before) should be any thing sad: but that you mighte tell your daughter hereof, and cause her to be of a cheerefull courage, I thought it good to tel you my minde: not for that I neede your consent, for I haue absolute power to do what I list. But because I accounte it more luckie, and seemely also, if the byrde more cheerefully prepare her selfe, being admonished thereof first by her father. I praised his opinion, and made as though I had bene gladde, and gaue thanks to the Gods that they had appoynted my maister to be my daughters husbande. And when I was gonne, I

It is better to die with honor then liue with shame.

Trachinus would marry Calce in out of hand.

lay.

began

The Æthiopian History

beganne to thinke on that which was to come, and came to him againe, and besought him, that that which was newe begonne, might bee donne more solemnely, and that he woulde appoynt the hulke to be the mayds bedchamber, and giue commaundemente that no man might go in and trouble her, that she might prouide that which was mete to furnishe, and sette forth a byde by leasure. For it were ill ordered, if she, which is of a good stocke, and very rich, and (that which is greatest) shalbe Trachinus wife, should not be made so handsome as she might be, although time and place will not giue her leaue to be very trimme. *Trachinus* was very gladd of this, and promised it should be so with all his harte: and therewith he gaue charge, that all such thinges as they should haue neede of, should bee carried out, and that after none should come nere the shippe. They did as he commaunded them: they brought out tables, cuppes, carpettes, cloathes of Arrace, woorkes of Sydon, and Tyre, and other such thinges, as were expedient to the furniture of a feast: eche one brought out of the ship thinges vpon their shoulders, without respect or order, such as diuerse men without trauell, and thirte vsage had gathered together: but now fortune had prepared them to serue their prodigall banquette. But I tolke Theagenes with me, and when wee came to Caricia, and founde her weeping said, daughter, this is no newes to you: marry I know not, whether it bee for your olde ill fortune or any new mishappe. For both (qd. she) but about al thinges, for which I am afraide of, which is the hated god wil of *Trachinus*, which time as is like, procureth: for such successe, as is not looked for, is accustomed to moue menne to do it. But *Trachinus* and his loue which I hate so much, shall be sorrowfull, which I will preuent with death. And to thinke that I should be deuicied from you and Theagenes before the end (if that came to passe) caused me to be thus heauy.

You

The crafty
deuise of Ca-
licia is to hin-
der the mari-
age of Tri-
chinus and
Caricia, where-
by all
the pyrates
are slaine.

of Heliodorus. Lib. 5. 76

You thinke (quoth I) indeede as it is: for *Trachinus* after the sacrifice, meaneth to change the banquette into his and your bydall, and made me (as I had been your father) priuie thereto, who liueth before his unreasonable loue that he bare to you, by communication that I had with *Tyrrenus* in *Zacynthus*, but I did not tel you thereof, leasse you should haue bene discouraged for feare of those mishaps, seeing also that we might haue auoyded his snarres. But my children, seeing God wil not let this come to passe, and that wee are now in extreme perill, attempt some woonderfull and courageous enterpryse to withstande this encreasinge euill, whereby wee shall liue free euer after, if we haue gode lucke: or else account it aduantage if wee faile, to dye chaste and like menne. After they promised to doe what I woulde commaunde them, and I had taughte them what was beste to doe, I left them making such prouision as were requisite, and came to that Pyrate, which was chief next *Trachinus* (whose name I thinke was *Pelorus*) and said, that I had a thing to tel him for his profitte. Hee was ready. And after I had brought him where none might heare, I saide: giue care my sonne shortely, for the shortnesse of the time will not suffer me to be very long: my daughter is in loue with thee, as ouer come with the better man: marry she suspecteth that the Archpyrate maketh this banquette to marry her, for hee seemeth to meane some suche thinge, when he gaue her commaundemente to decke her selfe somewhat finely. Therefore consider howe you may vndoe that, and haue her your selfe. For she saith, shee will rather die then marrye *Trachinus*. Then saide hee be of god chear: for in as much as I haue bene as wel minded that waie as she maide, I desired to haue some occasion & meane proffered to take that matter in hand a good while agoe. Therefore *Trachinus* shall suffer me to marie him of his owne free wil, or els hee shall haue but

la iiii.

a 507-

The Æthiopian History

a sorry marriage, by suffering that at my hande, that he hath well deserved. I halted backe for teare of suspicion, when I herd him say thus, and comming to my children comforted them, and tolde them how my deuice toke good effect, within a little after we wente to supper. Then I, when I sawe them well whittled with wine, and wantonly bent, whispered *Pelorus* in the eare (for I saue nerte him of purpose and saide, haue you seene how the maide is dressed? he answered me no: but you may quoth I) now, if you go priuily to the shipp, for you know *Trachinus* hath giuen contrary comman- demente, you shall see *Diana* her selfe sitte there: but so behaue your selfe that you be not ouer bold to behold her, leaste you purchase death to you both. He carried not, but as if he had some very earnest busines, arose, & came priuily into the Hulke, and when he saw *Caricia* weare a crowne of laurell on her head, and glyster in her garment garnished with golde, (for shee had put on the holy apparrell which she brought from *Delphi* to be a furniture either to her victorie or els a beautie to her burial) & such other things about her, as might besme a marriage well, was set on fire, (as was like he wold be) with that sight, in as much as desire and emulation pricked him forward, and it was euident by his count- nance when he returned, that he intended to do some michienous thing, for ere hee was well set downe, hee said: why haue not I the reward due to him that firste boarded the enimies shippe? Because, said *Trachynus*, yet you haue not asked it, neither is y^e which wee haue gottē, deuided, Thē I wil haue quoth he, y^e maide which is taken prisoner. But when *Trachinus* had saide, beside her, take what you wil. *Pelorus* began to say then do you disannull and abrogate the law of *Pirates* which giueth him which first entreteth the enimies shippe, and hath for all his mates aduentured him selfe to the most dangerous parte of the skirmish, leaue to chuse what

The lawe of
Pirates.

of Heliodorus. Lib 5. 77

liketh h^m best. I breake not good sir, saide *Trachinus*, this but I leaue to another which willett that place be giuen to the captaines. For my parte I loue the maide wonderfull well, and meane to take her to my wife. And I say plainly it is reason that I chuse before you, and if you do not as the lawe willes you, you shall repent it with a blowe of this pottle. Then said *Pelorus* to those that were by, you see what is the rewarde of our trauell: so shal any of you hereafter be put beside your due. What else might any man see there, *Nausicles* you might haue compared those men suddainly moued, to the sea: so blind and foolish a quarrell drew them to so greates a boyle, being with wine and anger almost made sturke madde. Some toke this mans part, some his, one sorte wold haue the honour giuen to the captaine, another said that the lawe and ordinance mighte not be broken. At length *Trachynus* bente himselfe to cast a pot at *Pelorus* but he preuented him (for he was prouided before, and thrust his dagger to his heart and there laye hee wounded to death. Betwene the reste was a cruell battaile for as they mette they spared not themselues, some to reuenge the captaine, other to defend *Pelorus* his right, so that they wailed all alike, and fought with bates stones, pottes, and tables. But I wente a great way off, and from the toppe of a little hill looked vpon them out of all daunger. Neither was *Theagenes* & *Caricia*, free from this warre, in as muche as they doing as was agreed vpon. hee came with a sword and ioyning to one side, behaued himselfe as if he had bene distraught, shee when shee saue the battaile begonne shotte out of the shippe in such sorte as she neuer missed one, & spared none but *Theagenes*, shee shotte into no one parte of the battaile, but him shee hatte that shee first espied, for that shee was not seene, but did easily see her enimies through the fyre, so that they knew not what mishappe that was, but some supposed it a plague sent

The pyrates
fall together
by the eares,
& are all slun
with mortall
wounds

The Æthiopian History

sent from heauen, until euerie man was slaine, & Theagenes onely left fighting hand to hand with Pelorus, a stout man, & practised in many murders. Now coude Carichas shewing do no more seruice, she was soze that she could not helpe him, and afraide leasse she shoulde lose him now they two were come to hand blowes: but at length Pelorus was not able to stand against him, soz though that Carichia with her deede, could helpe him no more, yet with her worde she comforted him, crying out: now my hart play the man. Then was Theagenes farre to god soz Pelorus, as though her voice hadde made him strong, and bold, and declared what was the reward of that battaile. For then he plucked vpp his heart, which was soze wounded befoze, and leapt neare Pelorus, and with his sword stroke a full blowe at his head, but missed thereof, soz that he auoided the blowe a little, but he cutte his arme from his shoulder, & therewith he fledde, & Theagenes pursued him, what folowed I cannot tell but that he returned againe, and I saue him not, soz that I carried on the hill, and durste not be ouerbold to walke in the night in a place so full of enemies: but Carichia espied him well inough, soz I perceiued when it was day, that he lay like a dead man, & shee fate by him, and wepte, and declared that shee woulde kill her selfe, but she held her hand soz a little hope that she had of his life. But I unhappy mā, could not speak to them, nor know the truth, nor comfort their calamitie befoze that as greafe mishappes by lande, as these were by sea, happened to vs without any delaye. For as sone as I saw the day appeare, and was coming downe the hill, I spied a company of theues of Egypte, runne from a mountaine whiche stretched that waye by seaming, and by this time had taken a yong couple, and within a while after had carried them away, and whatsoeuer else they coude out of the shippe. I spake to no purpose a farre off, and bewailed my fortune, and theirs

These theues
were Tholomies his band

of Heliodorus. Lib. 5. 78

theirs in vaine, soz that I coude not defend them, neither thought I it best to come among them, soz that I would reserue my self, in hope to help them afterward. So I carried behinde soz that by reason of mine age I was not so well able as the theues to runne down the steepe and comberstone places, but nowe haue I vsed your helpe Nauicles, and the fauour of the Goddes in recovery of my daughter, though I did nothing thereto else but wepe and lamente abundantly. And then hee wept himselfe, and they also who were present: to bee short the banquette was turned into such weeping, as was mingled with a kinde of pleasure (soz as line in a manner maketh men ready to teares) so long, til Nauicles comforted Calasiris, & said: father, hereafter be merry, and of god chere, soz that you haue recovered your daughter, and after one night onely you shall see your some also. For in the morninge wee shall talke with Mytranus, and doe al that we can to answer god Theagenes. I would with all my hart, saide Calasiris. But now it is time to make an ende of this banquette. Let vs remember God, & conioyne to our offering a thanksgueing soz her deliuerie. After this, the offeringe was carryed about, and so the banquet ended. Calasiris looked soz Carichia, and when he found her not among the company that went out, at the last, with much adoe, by the telling of a woman, he saue her holding the feete of the image, and either soz the length of her prayers, or greatnesse of her sorowe, shee was fallen into a sounde sleepe. So that he wept a little, and prayed the god highly to grant hir better successe, and so softly he awaked her and brought her into a chamber soze ashamed belike that sleepe at vnwares had so ouercommed her. Thus shee layed to sleepe in a place, where onely women come with Nauicles daughter, soz the moste parte wakinge, thought vpon her cares, and that which after was like to ensue.

The first booke declareth how they were handled after ward.

wine maketh men apt to weepe.

The

The Æthiopian History

The sixt booke.

The Contents.

The sixth booke containeth the marriage of Cnemon, to Nausiclia, Nausicles daughter, and the voiage of Calasiris and Cariclia to seeke Theagenes at Bessa: where they heare of an old woman, that the inhabitants thereof had slaine Mitranes, and referued Thyamis and Theagenes, and were gone with them to Memphis to helpe Thyamis to recouer againe his priesthood. The same old woman that tolde them this tale was a witch, and shewed before them part of her cunning, by raising againe her owne son: and after in their sight, receiued such end, as al his former life had defered.

When Calasiris and Cnemon, had taken their ease, and slept in the mens chamber, and the rest of the night was passed more slowly then they desired, yet sooner then they thoght, because the greatest part thereof was consumed in the banquet, & long tale of which they could not be weery, it was so pleasant, not looking for day they came to Nausicles. & besought him, that he would tel them out of hand where he thought Theagenes was, and bring them thither. Hee was content, and they went together, Cariclia besought them much that she might goe with them, but she was forced to tarry behinde, because Nausicles told her, they neither would go farre, and that they would shortly returne againe and bring Theagenes also. Thus they left her swauering betwene sorrowe for their departinge, and ioy for hope of that shee desired. They were not sooner out of the village, and past the bankes of Nylus, but

of Heliodorus. Lib 6, 76

but they saw a Crocodile, which crepte from the right side to the other, & diued vnder the water, as faste as it coulde. The other were nothing moued with the sight because it was ordinary, sauing that Calasiris prophesied, that it signified howe they should haue some let in their iourney: but Cnemon was wonderfully afrayde of that sight, although hee sawe not perfectly, but a glimring thereof, so that he wanted but little, but that he would haue runne backe. Therewith spake Calasiris after he sawe Nausicles laugh, and saide: Cnemon, I thought that you had bene onely afrayde by nighte, for the noise and darkenesse thereof, but you are ouer hardy euen by daye as may appeare, that are not afrayde of names alone, but of such thinges also as are common, and euery man knoweth, and are not to be regarded. What gods name, or heauenly creature is it, that this god man cannot abide, said Nausicles: I say, if it were a God, or any heauenly creature, said Calasiris, then had I nothing to say, but is an humane name, and that which is more to be merueilled at, not any mans which hath bene famous for his renowned actes, but a wretched mans, and she dead (as he saith) if a man may bee bolde to speake it. For yesternight when you broughte mee home Cariclia safe from the heardmen: he hearing this name that I talke of, I know not why, nor wherefore, would not suffer me to sleepe any whitte, being readye still to die for feare, so that I had much to do to call him againe and if I thought that I should not greene him, nor make him afrayde, I woulde name it now also that you might laugh the more and therewithall be named Thisbe. When Nausicles heard this, he laughed not more, but was very sadde, and stood in a studie a great while, musing in his mind what Cnemon had to do with Thisbe, or how she harmed him in any sorte. Then beganne Cnemon to laugh wonderfully for ioy and sayde you see good Calasiris, of what force this name is, and

Calasiris fore
sheweth an
impedimete
in the iour-
ney by the
creeping of a
Crocodile.

Antistippus vn
don by his se
cond wife.

and that it doth not onely abash and seare mee, but our
good frende Nauficles also: for it hath brought him to a
wonderful change of his chære. As for me now I laugh
because I know she is not aliue, but lustye Nauficles
laughed other men to scoone not longe agoe. Spake an
end, Cnemon, said Nauficles, for you haue taken reueng
ynough of me now. But I pray you tell me by the gods
of hospitalitie of friendship, and by the myrth and chæc
which with especiall good will (in mine opinon) you
haue had in mine house, what meane you by Thisbes
name, whether you knowe whence she was indæde, or
do it to seare me, or else haue deuised it as a iest against
me. Then spake Calasiris, nowe it behoueth you to tell
vs of your fortune, Cnemon, which for al that you oft
times promised to communicate with mee, you haue by
diuerse shiftes driuen off. But now you may do it very
well, both to pleasure Nauficles, and also to take away
with your talke the wearines of our iourney. Cnemon
did so, and tolde them all brieely, which he before hadde
told to Theagenes and Cariclia, that he was borne in
Athens, and antistippus was his fathers name and De-
meneta was his mother in lawe. He tolde them also of
the wicked loue which Demeneta bare to him, and how
that when she coulde not come to her purpose, she as-
waited him with crafty sleighes by meanes of Thisbe,
who was suborned by her so to do. I added the maner,
also, and then that he was banished his country by the
people, so punishing him, as if he had bæene a parricide,
and that Charias first one of his companions tolde him
lying in Egina, that Demeneta was dead, and the man-
ner of her death, being also beguiled by Thisbe her selfe.
After this, that anticles told him, howe his father was
brought into misery. by confiscation of his goodes, for
that Demenetas kinnsfolkes gathered themselves toge-
ther to condemne him and brought the people in suspi-
cion that he had done that murder. Then how Thisbe
fledde

Naucratria a
citty in egypt

fledde from Athens with a louer of hers, which was a
merchant of Naucratia. Last of all he reuerfed, how that
he with Anticles sailed into Egypt to seeke Thisbe, that if by happe they could finde her, they would bring
hir back to Athens, & deliuer his father from that slau-
der, and take reueng of her, and after he had fallen into
diuers mishappes by the way, at length he was taken
by pyrates, then after he had escaped by a meane, he ar-
riued againe in Egypt, and was taken of the heardsmen,
and there fell acquainted with Theagenes and Cariclia.
And thereto he added Thisbes death, and other things
in order, vntil he came to that which Calasiris and Nau-
ficles knew well inough. This tale ended, Nauficles
had sixe hundred thoughts in his mind sometime thin-
king to tell them of Thisbe and himselfe, and yet deter-
mining to deferre it a while. At last with muche adoe
he held his tongue, partly for that he thought it best so
to do, partly also for that another chance staied him.
For after they had gone about seuen miles & a half, and
were almoste at the towne where Mytranos dwelled,
they mette one whom Nauficles knewe well, and asked
him whither he went so fast. Do you aske (quoth he)
whither I go, Nauficles? as thogh you knew not what
I haue to do at this time: all that I do tendeth to one
end, to do the commandements of Ilias of Chemmis. For
her I till my land, for her I seek and prouide al things,
for her I wake nighte and day, refusinge nothing (al-
though thereby I gaue nothing but griefe and sorrow
for my paines) that the same Ilias commandeth me: and
I in haste to carrie this bird Phœnicopterus, whyche
vseth aboute Nilus, as my deare Mistresse hath bidden
me. How easie a louer you haue gotten said Nauficles, Whence the
and how light be her commaundementes, in that she
hadde you gette her a Phœnicopterus and not rather a
Phoenix it selfe, which birde commeth to vs euen from
Ethiopiens, & men of Inde. So he (quoth he) againe ma-
keth

Phœnix com-
meth.

The Æthiopian History

keeth but a iest of me and my trauelles: but tell me now
whither and where abouts you goe? When they had
tolde him, to Myrranes. You lose your labour (quoth he)
for Myrranes is not here now, but this night with his
army, is gone against hardemen the inhabitantes of
Bella. For they with their captaine Thiamis, haue ta-
ken away & kept a youngman, which he sent to Mem-
phis to Oroondates. From thence to be carried to the
great king for a present. When he had saide thus, he
went his way saying I must in haste to Ilias, who is
now perhappes with her angrie eies looketh about
for me, least this long tarrying, be any impedimente to
me in my loue: for she is too politick to accuse and find
fault with me without cause. When they hearde this,
they were amased, and stood still a great while without
saying any worde, for that they were disapointed con-
trary to their expectation, vntill at length Nausicles com-
forted and cheered them, saying that they ought not, for
being a little disapointed, which shall not be longe to
despaire of al that they haue in hand. But now it is best
to returne to Chemmis, and there to consult of the mat-
ter, and goe to seeke Theagenes with better prouision,
whether he bee with the hardemen or else where soeuer,
and to haue god comfort to finde him every where. For
we maye not thinke this is donne without the prou-
idence of God, that we mette with one of our acquain-
tance, who by that he tolde vs, hath ledde vs as it were
by the hande thither, where we may seeke Theagenes,
and hath taught vs the waye to the place where the
hardemen dwel, as to a certaine place of spæde. When
he had said this he easily perswaded them, for as I thinke
they gathered a further hope by that which was tolde
them. And Cnemon also by himselfe comforted Cal-
lasiris, and badde him be of good cheare, for that Thiamis
would vse Theagenes well. So it pleased them to re-
turne: when they were come home, they told Caricia in
the

of Heliodorus. Lib. 6. 81

the doore, looking for them in euery coaste, who seeing
not Theagenes with them, toke by a pittifull cry, & said:
are you come home alone as ye wente hence father?
Without doubte (as I may gesse) Theagenes is dead.
Wherefore I pray you by al the Gods, if you haue any
thing to say tell me, and encrease not my sorrow, with
prolonging the rehearfall thereof. Surely it is a point
of courtesie, to tel a mishap quickly, as that which cau-
seth the mind to be ready to resist the greatnesse of the
euill, and some maketh it weary of the grieffe. Then
Cnemon with much a do, breaking off his sorrow said:
for shame Caricia what fashion is this? you are alwaies
ready in a manner to iudge the worst, but that falsely
in which poynte you do well: for Theagenes is, and by
grace of the Gods shall be well: and therewith he told
her briefly how, and with whome. To that saide, Cal-
lasiris, it seemeth by this that you haue saide, Cnemon, if
you were neuer in loue, for then would you know for
certaintie that things wherein is no danger at all, are
fearefull to louers, and they truste nothing but they
shewe eyes in that which they best like, and would fail-
nest haue, the absence of which breedeth feare and hea-
uiness in the harts, that be entangled with such desire.
Another cause is that either moste deere to other haue
persuaded themselves, that they will neuer be parted,
except some great impediment procure theyr separati-
on. Wherefore Cnemon we pardon Caricia, who loueth
perfectly indeede, and let vs go in and consulte of that
we haue to do. This said, he toke Caricia by the hand,
and with a certaine fatherly obseruance, hee broughte
her into the house. Nausicles willinge to refresh them
after their cares, and also goinge aboute some other
thinge, ordeined a more sumptuous banquette then he
was wonte to do, & placed them alone with his daugh-
ter, decking her in a more braue and costly sort then be-
foze. And after they were well sufficed with the feast

It is a point
of courtesie to
foretell a mis-
chance.

Louers trust
no eyes but
their owne

The Æthiopian History

Nauficles or-
ration that
Cnemon
might marry
his daughter.

as he thought, he spake thus to them: my guesstes (the Gods are witnesses of that I say) your presence is very acceptable to me, if you would live here alwayes, and take all that is mine (though I esteeme it neuer so wel) for your owne. And for as muche as I accounte you no straungers, but as my louers and true frendes, hence forwarde it shall bee no burthen that I bestowe vpon you: and also I will be ready so longe as I tarrie with you, to craue of my frends to do for you, what so euer they can in all matters. But you your selues know, that my trade of life standeth by marchandise, and this I vse and practise as if it were a frame. Now therefore seeinge that the easterly winde blowe verie commodiously, so that they make the sea easie to be sayled, and promise good speed to merchauntes, and my businesse do call me as if it were a trumpet into Greece, you shall doe very well if you tell me your minde, that I may order my businesse to such ende as may pleasure you. After this Calasiris pausing a while, said: Nauficles, God send you a good voiage, and Mercurie who giueth the gaine, and Neptune giuing quiet passage, beare you company, and be your guides and make euery haven a good harbour to you and euery city easie for you to trade in, and desirous of merchauntes, because you haue entertained vs so friendly while we haue bene with you, and now we mind to departe, do suffer vs to go so gently, obseruinge in euery pointe the lawes of hospitalitie, and friendshippe. As for vs although it grieue vs greatlye to departe from you and your house, whiche you haue caused vs to take for our owne, yet we must needs go sake those whom we holde most deere, and this is Carichas determination and mine. Hary what Cnemon is minded to do, and whither he wil trauell with vs to do vs pleasure, or hath appointed to do any thinge else let him say himselfe. Cnemon was willinge to answere this, and as he was about to speake, he sighed soze, and the

of Heliodorus. Lib. 6. 82

the teares which trickled suddenly downe his cheekes, stopped his tongue, vntill at length comming to himselfe againe, he saide with a sorrowfull voice, Oh humane estate most vnstable, and ful of all manner of chaunges what store of mishaps hast thou shewed as well in me, as many other. Thou hast depriued me of my kinsfolks and fathers house, thou hast banished me from my country and native Citty, which I accounte most deere, thou hast brought me into Epypt. and (that I leane to speake of many mishaps by the waye) hast brought me into the handes of the Thēues called heardmen, and there shewed me a little hope of good fortune, by acquaintance mee with men, who though they were in miserie, yet were they Greekes. with whom I thought to liue all the rest of my life. But thou seemest to take this from me againe: whither shall I turne my selfe: or what shall I doe? shall I leane *Carichas* who hath not yet found Theagenes? that is vtollerable and may not be done: shall I goe with her to sake him: if we were sure to finde him, it were well done to take paines in hope of a happie end, but if that which is to come be vncertain, and we hap to fall into greater sorrow, no man can tell where my trauell shall end. But what if I craue pardon of you and the Gods of friendshippe, and now at length make mention of returning into my Countrey and familie? Seeing that Nauficles, in so good time (by the prouidence of the Gods as I thinke) saithe that he wil sayle into Greece least if my father die in mine absence, our house be left without an heire. For though I shall liue in penurie yet that there should be some lesse of our stock by me, is a thing very honest, and for it self to be desired. But oh *Carichas* I would be excused to you especially, and I craue pardon at your hand, and pray you to shewe me thus much fauour, lette me goe with you to Bessa, and I will desire *Nauficles* to tarry for mee a little while, although he make great hast and if I de-

L ii.

No esteeme
in this world

To leave off
to succeed to
be much de-
sired.

The Æthiopian History

One louer
can quickly
espy another.

This he was
carried from
Athens by
Nausicles.

liuer you ther to Theagenes let me be counted one that hath wel kept that he deliuered to me. Whereby I may haue better hope also to speede well afterward, seeinge we parted so well: but if we faile of him there, (which God forbide) lay no faulte in me, for that I leaue you not alone, but with Calasiris your good father, who also will see you verie well. Cariclia perceined by manie signes, that Cnemon was in loue with Nausicles daughter (for a Louers eye is verie quicke to espie another who is like affected) and that also Nausicles went aboute (by that which he spake) to make a marriage, enticed Cnemon diuersly, iudginge him also to be noe meete companion for their company, and woulde byed suspicion, also made him answere: doe as it pleaseth you, and I giue you hearty thanks for that you haue done to vs already, and confesse my selfe to be in your debtes. As for the time to come, it is not needfull that you should haue any care of our busines, nor be in danger in other mens matters againste your will. But God sende you well to recouer your Countrey, Citty, and house, and make not lighte of Nausicles, nor of the proffer he maketh. As for me and Calasiris, we wil contend so long with al that which shal happen to vs until we shal find an end of our trauel, and although no man beare vs fellowshippe, yet I trust the Gods wil be our companions. With this spake Nausicles, the Gods send Cariclia her heartes desire, and beare her companie as she hath prayd, and graunt that she maye recouer her kinsfolkes, in as much as she is of so noble courage and excellent wisdom: and to you, Cnemon, bee no longer sorrowfull for that you cannot carry Thisbe w you to Athens, for that you haue me, who haue carried her from thence so craftilie, for I am that merchant of Naucratia, Thisbes louer: and if you will bee ruled by mine aduice, you shal gaine a great summe of money, and recouer your Countrey and house verie well by my conduct,

of Heliodorus. Lib. 6. 83

conduct, and if you list to take a wife, you shal haue my daughter Nausicla, and a greate dowrie with her, and I will thinke, that she hath so much, as she maye looke for at your hand, because I know not of what kindred & house you be come. Cnemon made noe stay at this, but tooke that which before he desired, and was nowe proffered contrary to his expectation, and saide: al that you promise me, I accepte with all my hart. And therewithall he gaue him his hande, and Nausicles affianced, and deliuered his daughter to him, and commaunding, the song vnusually song at marriages to be sung, began to daunce firste himselfe, for making so suddaine a marriage of that prepared banquette. All the reste, celebrated the marriage with dawning, and singing, so that all the house was lighted with such candles as are vsed at weddings. But Cariclia, departinge from the reste, wente into her chamber, and boulting the doore, because that none should trouble her, vntied, and caste abroade her hayze, as if she had bene in a rage, and cutting her apparell, saide: well, let vs also daunce in honour of the Gods, who hath care ouer vs in suche sorte, as our estate requirerth: lett vs singe teares vnto him, and daunce with lamentations: let the darkenes resounde, and the obscure nighte (nowe this candle is out) be iudge of that I meane to doe: what a house hath it made for our sake? what a marriage bedde hath it prepared for vs? The God that hath charge of me, hath me nowe alone, and without my husband. Alas wretch that I am, I meane him, that by name onely is my husbande. Cnemon daunceth and is married, Theagenes is abroade, and perhappes a prisoner, and in holde, and if he be alieue, fortune is somewhat gentle: Nausicla hath a husbande, and is seperated from me, who until this night laste past, lay with me, onely Cariclia is alone, and forsaken of all. I am not for all this offended with her fortune (O ye Goddess, and heavenly powers) but

Cnemon marryeth Nausicla, Nausicles daughter.

The forrowe that Cariclia fell into.

ed
wers)
but

The Æthiopian History

but pray that they may haue their hearts desire: but at our fortune, that ye be not so fauourable vnto vs, as to them: you haue drawen our acte of such a length, as it nowe passeth all sences. But why do I complaine of the miseries which y Gods send vs? let the rest also be fulfilled vntill they be pleased. But D Theagenes, I care only pleasant to me, if thou be dead, and I heare thereof (which God grant I neuer do) I will defer no time to be in thee, for this time I offer these funerals to thee (& therewithall she pulled off her hair, & laid it on his bed) & poured out these teares out of the eyes which thou louest so dearly (& then she moistened her bed with her teares.) But if thou be wel (as thou of good right oughtest to be) come & sleepe in me: appearing to me in thy shape: yet spare me, spare me thy owne maid, I say, & vse me not after the guise of married folkes and haue not to do with me no not in my sleepe: beholde I embrace thee, & thinke that thou art here and lokest vpon me, and as she had spoken thus, she caste her selfe grouelinge on her bedde, and soze sighing, and pittifully mourninge she clasped her armes hard together, vntill a certayne amazednesse, and dayling, cast as it were a mist before the vnderstanding part of the minde, and brought her asleepe, and helde her till it was light day. Wherefore Calasiris marueiled y he saw her not as he was wont to do, in searching for her, came to her chamber, where knocking somewhat harde, and callinge aloud, Caricia, awaked her at length. She was abashed at that suddaine call, and came as she was attyred, and vnbolled the doore to let in the olde manne. Who seeinge her haire disordered, and her garmentes cutte before her brest with her eyes full of water, vnderstode the cause: and when he had broughte her to her bedde againe, and had caused her to attyre her selfe, & cast a cloke vpon hir he saide for shame, Caricia, what araye is this? why do you bere your selfe so soze without reasing? why yelde you

of Heliodorus. Lib. 6. 84

you to all chances without reason? Surely nowe I know you not, whom till now I neuer knelue to be of excellent courage, and very modest. Will not you leaue off from this wonderful madnesse? Will you not think that you are borne most fall: that is to say, an vnsteady thing, bending for euery light occasion sundrie waies? Haue pittie on vs, my daughter, I say, haue pity, if not for your owne sake, yet for Theagenes cause, who desireth to liue with none but you, & accounteth it aduantage that you are aliue. Caricia blushed when she heard him speak thus: and after she had held her peace a gret while, and Calasiris desired her to giue him some answer: she said, father, you haue good cause to chide, but perhaps I deserue pardon, for neyther any common, or strange desire hath forced me, unhappy creature, to do this, but pure and chaste loue that I bear to a man (although he neuer touched me) and that is Theagenes, who maketh me thus sad, because he is not here with mee, and I am the more afraid also, for that I cannot know whether he be aliue or not. As touching this matter, said Calasiris bee of good cheare, and thinke that he is aliue and one whom the Goddes haue appointed to liue with you: if we must giue any credite to that whiche the Oracle hath foreshewed vs. We must also beleue him, who tolde vs yesterdaie that Thyamis toke him prisoner, as he was carried toward Memphis, and if hee be taken without doubt he is wel, for as much as there hath bene acquaintance and familiaritie betwixt them before. Wherefore wee oughte not to stay, but goe to Bessa and seeke you for Theagenes, and I for my sonne, for you haue heard ere now that Thyamis is my sonne. When was Caricia in great thought, and said, if Thyamis be your sonne indeede, then are we in twofold case then euer we were. Calasiris marueiled hereat, and asked her why. You know quoth she how I became prisoner to the herdmen, where the unhappy beauty with

What it is to be mortall.

Thyamis was Calasiris son.

The comon
names of beg-
gers.

which I am indued, forced Thiamis to loue me, and it is to be feared least if he find vs, as we make inquiry and see me, remembryng that I am she who dalled and draue off with diuers deceitfull promises, the marriage which he meant to make with me, that he will take me, and by force compell me to finish the same. God defend said Calasiris, that the vehemencie of his lust should bee such, that the same should disdaine his fathers countenance, and not represse his licentious desire, if any such moue him. But for all that, why cannot you inuente some deuice to delude that which you so stand in doubt off? for you are very diligent, & crafty also to make shifts and delayes against them that seeke to haue you. Cariclia was somewhat merry with these words, and answered, whether you speake this in earnest or in ieste, let it passe for this time. But I will tell you the waye that Theagenes and I deuised, but fortune would not let vs put it in practise because it was very good. For when necessity forced vs to leaue the Ilande of the heardmen, it pleased vs to change our apparel, & wander about in the villages and good townes, ragged, like beggers. Wherefore if it please you, let vs counterfette this habite and play the beggers, so shall wee not be so much in daunger of those who would our harme. For in such a case by pouertie wee may bee more safe: for commonly it is rather pitied then enuied, and thus shall we get our daily sustenance more easily. For all things are more dærely sold to straungers which haue neede to buy, and knowe not the manner of the countrey, but will be freely giuen to suche as begge. Calasiris praised her deuice, and made hast to be gone: therofore the next day after they came to *Nausiclia* and *Cnemon*, and tolde them when they were determined to departe, they set forward (but took no horse with them, though one were proffered them) nor suffered any man to bear them company, saue that *Nausiclia* and *Cnemon*, and the rest of the

the house brought them on theyr waye. *Nausiclia* also wente with them, crauinge so much of her father, for that the loue she bare to *Cariclia*, was more then her late marriage permitted. And when they had accompanied them almost thre quarters of a mile, ech one according to their kind, tooke their laste leaue and farewell, and shooke hands and after they had shed a great many of teares, and prayed that the parting might be lucky to them, and *Cnemon* craued pardon, for that he went not with them, by reason of his new marriage, and had tolde them that if hee could gette occasion hee would follow them, they leste either other, and these went to *Chemmis*, but *Calasiris* & *Cariclia*, turned theselues into beggers habite, and put on such illfaoured clowts as they had prouided before for that purpose. This done, *Cariclia* defowled her face with durte, and soote, and tied a part of her fascia that was foule aboute hir head, suffering it to hang illfaoured ouer hir eyes insteade of a bonnegrace. She had moreouer a scrip vnder her arme, as though she would put peces of bread and broken meate therein, but indeed to carry the holy vesture which shee broughte from Delphi, her crowne, and the rest of their remembzances which her mother laide smyth with her. *Calasiris*, carried *Cariclias* quiner wrapped in a torne and naughtye pece of Leather, the wrong end downeward on his shoulders, as if it hadde bene some other thinge, and vsed her bowe (which as sone as it was vnbent stode very streight) for a staffe leaning very heauily thereon: and if happily they mette any man of purpose he would make his back more crooked then his age required, and be lame of one legg, and sometime be ledde of *Cariclia* by the hand. When they could play this part wel, and had iested one at another, and besought the God that had their affaires in charg, that he would be content with that which was past, & suffer their euill luck to procede no further, they went

ll v.

This beggerie here described, is the true patternne of all beggers.

Feare makes
men iudge
the worst.

A great fight
about Thea-
genes.

to Bessa, where hoping to finde Theagenes and Thiamis they failed of their purpose: for comming nere to Bessa about the sunnesetting, they behelde a great slaughter of men lately made, of whome the most were Persians, which might easily be knowne by their armour, and a few of those that dwelled there also so that they might coniecture that there had bene a battell but they knew not what the parties were that had foughten it: untill at length by raunginge about the dead bodies, and looking if perhaps any of their friends were there slayne: (for heartes which be in feare, and careful for that they loue best oftentimes doe deme the worst.) At last they sawe an old woman which lay vpon a deade body of one of those countrie men, and wailed wonderfully. They determined therefore if they mighte, to inquire somewhat of her: and so comming to her, at the sicke wente aboute to comforte her, and appease her great sorow. Which when she accepted, they asked for whome she lamented, and what battaile had bene there: Calasiris talkinge to her in the *Egyptian* tongue, she tolde them all in few wordes, that she sorrowed for her sonne, and came of purpose to those deade bodies, that some armed manne might runne on her, and kill her, and in the meane time she woulde doe such rites to her sonne, as she was able with teares and lamentations. As touching the battaile she told them thus: there was a strange yong man caried to Memphis, of goodly stature, and excelent beauty to Oroondates the great kinges deputie, hee was sente from Mytranes the Captaine of the watches for a great present, as they saide: him did our men that dwel in this town (shewing them a towne hard by) say, was theirs: whether it were so indoe, or they made it a colour for them, I know not. When Mytranes hearde this, beinge angry (and good cause why he conducteth his army hither two dayes agoe, and the people of this towne are very warrellike,

Mytranes
slaine

In extremity
desperation
may be allow
ed of.

and liue euer by spoylinge, and sette not a strawe by death, and haue therefore taken from me, as well as other women at other times our husbandes and children. When our men knewe certainly of his comming, they placed their ambushment in places conuenient for this purpose: and when their enimies came among them, they easily subdued them: some with banners displaid comming before them: and other breaking out of the ambushmente with greate clamour sette on the Persians backes. So Mytranes was slaine as he fought with the foremost & almost at the rest also, for they being inclosed, had no way to flee, and a few of our people also. Of whom by y great wrath of God my son was one, who had a wound in his breast with a Persian dart, as you see: and for him thus slaine, doe I, unhappy creature sorrow: and shall I feare to do the like hereafter for him y is yet aliue, because yesterday he went to the rest against the inhabitantes of Memphis? Calasiris asked her why they tooke vpon them that viage. And y old woman answered that she heard her sonne say which was aliue, that they knew well inough that because y kinges souldiers, and their Captaine were slaine, that they should be, for that they had done not in any small perill, but in daunger of all that they had, for that the Prince Oroondates, who lieth at Memphis, hath verie great power with him, who as soone as he shal be certified hereof, will come and compasse the towne about at the first, and reueng this iniury with the destruction of all the inhabitants of the same: and are therefore determined, seeing that they are once in so great danger, to redeme their greate attempte with a greater if they maye, and to take Oroondates vnprouided, supposing that if they may come on the sudden, eyther they shall kill him if he be at Memphis, or if he bee not there, (as report goes) that hee is busied in the *Aethiopian* warre, that they shal the sooner force the citie to yeld, for that

A pretty description of an old woman.

it is without such as may defend the same, and so they shall be safe afterwarde: and moreover to doe their captaine Thyamis service in recoveringe the office of the priesthood which his yonger brother by violence houldest from him uniuersally: but if all their hope faile them, then are they determined valiantly to die, and not to come into the Persians handes to be scorned, and contemned of them. But for as much as you be strangers, whither go you? To the towne, saide Calasiris. It is not good (quoth she) for that you be not known, & come at such unlawful time to be among them that are leste. If you will vouchsafe to entertaine vs, saide Calasiris, wee hope we shall be safe. I cannot saide she nowe, for I muste doe certaine night sacrifices. But if you can tary, as perhappes there is no remedy, but you muste whether you will or not: gette you into some place beside these dead bodies, to passe this night, and in the morning I promise you I will entertaine you, and be your warrant. Thus she saide. Calasiris tolde Caricia all, and toke her with him, and wente their way. And hauing gone a little passe those bodies, they chaunced vpon a little hill: there he laid him downe with her quier vnder his head. But Caricia fate vpon her scripp in stode of a stole: at this time the mone arose, and with her brightnes lightened all thinges, for shee was nowe thre dayes past the full. Calasiris beeing otherwise an old man, and weary of his trauel, fel fast asleepe, marry Caricia by reason of the cares that trobbled her, slepte not that night, but behelde a wicked and abhominable fact, yet such as the women of that country comonly vse: for the old woman thinking that she had now gotten a time wherein she should neither be seen, nor troubled of any, first digged a pitte, then made shee a fire on both sides thezeof, and in the middes she layed her sons bodye, and takinge an earthen potte from a thre footed stole which stode thereby, poured hony into a pit: out

of another shee powred milke, and so did shee out of the thirde, as though shee had done some sacrifice: laste of all shee caste a lumpe of dowe hardened with the fire which was made like a man, and had on a crowne of laurell, and the tree called Baelium into the pitte. This done, shee tooke vp a sword, that laye among the dead mennes shieldes, and behauing her selfe, as if shee had bene in such fury, as the priestes of Bacchus commonly are, said many praiers to the mone in strange termes: then did shee cut her arme, and with a branch of laurell she besprinkled the fire with her blood: and doing many monstrous and straunge thinges beside these, at length bowinge her selfe downe to the deade bodye of her sonne, and saying somewhat to him in his eare, awaked him, and by force of hir Witchcrafts made him stande vp suddainely. Caricia, who hitherto had not looked vpon her without great feare, then trembled, and was vtterly discomforted with that woonderfull sight, so that she awaked Calasiris and caused him also to behold the same. They could not be seene in a darke corner, but they saw easily what they did in the lighte by the fire, and heard also what shee saide, for that they were not farre off, and the old woman spake very plain to the bodye. The question was this: Whether her sonnes Brother which was yet aliue should retorne safe, or no? The bodye made no answer, but with nodding gaue his mother a doubtfull hope of good successe, according to her minde, and so fell groweling downe againe: but she turned the face vppward, and ceased not to aske that question, and with more earnest enforcements belike speaking manye thinges in his eare againe. and leapinge with a sword in hir hande, sometime to a pitte, sometime to the fire, made it stande vpright againe, and asked the same question, compelliug him not to answer by noddies and beekes, but plainly by mouth to the question As asked. While this

The tree called Baelium

The Æthiopian History

The priestes
of Egypt delt
not with for-
ceries.

this was in doing, Cariclia praised Calasiris that they might goe nere, and aske the old woman some tidings of Theagenes: but he wold not, saying, that y^e sight was wicked but there was no remedie but they must needes be content with it: so: it becommech not the Priestes, eyther to take delighfe, or be presente where suche thinges are doinge. But they ought by sacrifices, and lawfull prayers enquire, not by shamefull sozceries, which are conuerfant aboute the earth, and deade creatures, of which sorte is the *Egyptians* practise, whiche chaunce at this time, hath called vs to see.

Sorcery a
thing against
nature

While he spake thus, the deade body spake verie terribly with a hollowe voyce, as if it hadde come out of a deepe caue, saying: Woether at the firste I spared thee, and suffered thee to sinne wonderfully against the nature of man, and breake the lawes which the Ladies of destinie haue appointed, in attemptinge to make those thinges moue, which by nature are vnmoueaible. For euen the deade men haue a reuerence as much as they may to their parentes. But so: as much as thou breakest this, and proceedest in thy wicked and shamefull dede, which at the firste thou hast begunne, and arte not contente that a deade bodie stand vp, but thou wilt compell him to speake also, nothinge regarding my buriall, and wilt not suffer me to come into the company of other soules, which thou art bounde to doe for private friendshippes sake. Weare nowe that which before I was afraid to tell thee: neyther shall thy sonne come safe home nor thy selfe escape death with sword. But in as much as thou hast spent thy life in suche wicked dedes thou shalt haue shortly violent death, appointed for all suche. Who hast bene contente, not onely to doe these so secrete and hidden mysteries alone, but in the sight of other also: so that thereby thou belazapest, and settest forth to them the state of the deade. whereof one is a Priest, and is therefore so muche the better, for
he

Dead men haue
faith, reue-
rence their
parentes.

of Heliodorus. Lib 6. 88

he knoweth, such is his wisdom, that suche thinges, should not be blazed abroade, but kepte in secrete, and is also wel beloued of the Godds, and he shal if he make spæce, agré his sonnes, who are ready armed to fighte a bloody battaile hand to hande. But the other which is so much wofse, is a maide, and looketh vpon that thou doest to me, and heareth all that thou saiest, a woman farre in loue, who trauellet al the world ouer, almost for her louers sake, with whom after infinite trauelles, and fire hundred daungers in the furthest part of the worlde, shee shall liue in prosperitie, and kings estate. The bodye fell downe when hee had said thus, but the olde woman perceiuing that they were strangers that looked vpon hir, armed as she was with the sword in her hande, like a wode woman soughte for them, and raunged rounde about among the deade bodies thinking that they had bene there, meaning that if shee coulde finde them, to ridde them out of theyr liues, as crafty folks, and such, who by their looking on her, caused her to haue so il successe in her Witchcraft. Until at length seeking somewhat negligently, for anger among those a trunche of a speare that stood by stroke her through the belly, & thus died she, fulfilling straight way by due desert, the saying which her sonne prophesied to her before.

The witches
death is like
her life.

The seuenth Booke.

The Contents.

In the seuenth booke is set forth the battell betweene the two brethren, Thyamis and Perofnis, for the priestehood, and howe the ende was made betweene them by their father Calasiris. At this battell Cariclia founde her Theagenes, and is almost made for desire towards him. Calasiris dieth, and his sonne Thyamis succeedeth him. *Achemenes* is espoused to Cariclia: but hee is defeated of the marriage by Theagenes.

Calasiris

The Æthiopian History



Calasiris & Cariclia, after they had
scaped such a scourging, as wel to
get the out of y^e present danger as
also hasting for that was shewed
the to Memphis: set forward apace
& they came to the city, as those
things were doing, which y^e dead
man, y^e his mother called vp soze:
told the, for they y^e were at Memphis, had shut y^e gates
a litle before Thiamis came wth his army from Bessa, for y^e
they had warning of his coming by a soldier that ser-
ued vnder Mytranus, and had scaped from the bataille at
Bessa. Then Thiamis commaunded his souldiers, at a
parte of the wall to lay aside theyr armour, and after
their continual trauell to take some ease, and he deter-
mined to lay siege to the city. The townesmen which
were before afraide of a great army, when they sawe
there were so few from the walles, despising them, by
and by gathered the fewe archers, and hoysmen which
were leaste in Garrison in the towne, and the rest of y^e
citizens also toke such weapons as cam to their hands
and determined to goe for the and fight with them, a-
gainst the will of a wise and a noble man in the towne,
who said, that although it happened the Deputie to
be at the warre in Æthiopia, yet the matter oughte to
be brought before Arsace his wife, that the souldiers
which were in the City, might be the readier to defend
the same. And because he seemed to speake well, they
went all to the kinges pallace, wherein the deputies
lodge in the kings absence. Arsace was a beautifull
woman, and of tall stature, and singular wisdom to do
any thing, and of stout stomacke, for the noblenesse of
her birth, as is like would be in her that is sister to the
great king: yet for her unlawfull and dissolute lust, she
was not without reprehension and blame. And beside
others sades, she was in a maner parte of the cause of
Thiamis

Arsace Oro-
ondetes wife
sister to the
great king of
Persia.

of Heliodorus. Lib. 7. 89

Thiamis banishment, when hee was constrained to
forsake Memphis. For immediately after Calasiris went
privily from Memphis, for that which was tolde him by
the Goddess of his sonnes, and coude not be found, so
that it was thought he was dead, Thiamis as his elder
sonne, was called to the office of priesthood, and as he
was doing sacrifice publicly at his first entrie into Is-
church, Arsace seeing him to be a proper yonge manne
and of good age, for that he was the handsomest man in
that company, and best attyred, cast many wanton looks
and dishonest countenances at him. Which Thiamis
regarded no whitte, both for that he was of nature ve-
ry honest and well instructed from a childe: and per-
happes that which she did was further fetched, then
that he perceiued it, or he thought perchappes she did it
for some other purpose because hee was altogether bu-
sied aboute his sacrifices. But his Brother Petosiris,
who before enuied that his brother shoulde bee prieste,
and had well marked Arsaces allurements, toke her
unlawfull entisements for a good occasion to endamage
his brother. Wherefore he came to Oroondetes secretly
and tolde him not onely her desire, but that Thiamis al-
so had made the match with her: adding that very fal-
sely. He suffered himselfe easily to be perswaded for suspi-
cion that he had conceived of arsace, yet he molested her
not, either for that he could not manifestly conuince hir
or else thought it best to conceale. and winne at it for
reuerence and honour that he bare to the bloud royall.
But he tolde Thiamis plainly & neuer ceased, to threa-
ten to kill him, vntill he put him exile, and placed his
brother Petosiris in his roome: but this was donne bee-
fore. At this time when the whole multitude came on
heaps to her house, and certified her of the coming of
their enemies, and besought her that she wou'de giue
commaundement, that the souldiers should be in a rea-
diness, answered that she would not lightly so do, for
because

Thiamis
made priest
after the de-
parture of Ca-
lasiris his fa-
ther.

The Æthiopian History

Arface inquir-
eth the cause
why they of
Beſſa offend
ble theſe
mannes.

Thiamis ſe-
weh Arface
come thither

because ſhe knew not of what force her enemies were,
nor what they were, nor whence they came, nor for what
occasion. It was therefore better firſt to goe on the
walles, and ſee all their ordinances, and then proude
ſuch things as ſhalbe thought conuenient. They thought
ſhe ſaid well, and went euery man to the walles, there
by Arfaces commaundement was a tent of purple ſilke
garniſhed with Golde pitched, and ſhe her ſelfe verie
coſtly arrayed, came and ſatte in a high ſeate, with her
garde aboute her glittering in gilt armour, ſhe helde
out her mace in token of a peaceable parley, and com-
maunded the Captaines of their enemies to approche
nere to the walles. After Theagenes and Thiamis
elected of the army, came all armed ſaue theyr heades,
and ſtoode vnder the wall, the hauberde at armes ſayde
vnto them: Arface wiſe of Oroondates, chiefe deputie,
and ſiſter to the greate Kinge asketh what you are,
what your meaning is, and wherefore you are ſo bold
to come hither. They answered, that they were of
Beſſa, but of himſelfe ſpake Thiamis what he was, and
that he being wrongd by his brother Petofiris & Oroon-
dates & deprived craſtily of his prieſthood, was brought
to be reſtored againe by the Beſſians: & if he mighte re-
couer the prieſtes office, then ſhould it be peace, and the
people of Beſſa returne home againe without any more
harmes doing. If not ſhe meante to committe the mat-
ter to the iudgement of warre, and force of armes,
and that Arface had good cauſe, if ſhe remembered that
what he was paſſed, to take reuenge of Petofiris: for the
ſilke he prauiſed againſt her, and the vntreue occa-
ſions that he laide againſt her to Oroondates, whereby
he brought her into ſuſpicion of vile and vnlawful dea-
ling with her huſbande, and cauſed him to be baniſ-
hed by his ſubtile and craſtie meanes. All the Citty
of Memphis was troubled with theſe wordes. When
they knewe Arface and the cauſe of his baniſhment,
which

of Heliodorus. Lib. 7. 90

which when he was baniſhed, none of them knew, and
dremed all that he had ſaid to be true: but Arface of all
other was moſt troubled, ſo y^t a whole ſtorme of thoughts
in a manner overwhelmed her, for ſhe was ſore in-
censed againſt Petofiris and calling to mind that which
was paſt, deuſing with her ſelfe how ſhe might be re-
uenged. Then beholding Thiamis, and after him Thea-
genes was diuerſly affected to them both: to the one by
calling to mind her old loue: but in the other ſhe found
occasion of new, and that more earnest loue, ſo y^t thoſe
that ſtoode by her might well perceiue the troubleſome
carefulneſſe of her minde: yet for all this, when ſhe
hadde pauſed a while, and come to her ſelfe, not much
vnlke one who is recovered of the holy euill, ſhe ſaide
thus, good men, ſurely you were not well aduiſed to
take this warre in hande, for you haue nowe broughte
as well al the people of Beſſa, as alſo your ſelues bring-
youthfull young men, and therewithall beautifull, and
of good parentage (as may be geſſed) into apparant peril
for the theues quarrell in as much as if wee would
fight with you, you were not able to ſuſtain the firſt as-
ſaulte of our force. For the greate kinges eſtate is not
brought to ſo lowe an ebbe, but that you may be in-
cloſed of the leauinges of the armye, which is beehynde
him in the Citty (though the Deputie him ſelfe be a-
way) but in my opinion the whole powers on bothe
ſides neede not be troubled, and it is better, ſeing that
the quarrell is priuate and not common, that it be pri-
uately ended, and ſo be finiſhed as the Gods ſhall ap-
poynt. I think it reaſon therfore, and I giue comman-
dement to, that all the men of Memphis be quiet, and
that they ſtue not without occasion & that they whoſe
is the quarrell about the prieſtſhode, fight for it hand to
hande, on condition that the conquerors haue the ſame.
When Arface had ſaide thus, all the Memphites ſhou-
ted wonderouſly, and prayed her aduiſe, for that then

Arface anſwe-
reth Thiamis

Arfaces ſen-
tence between
Thiamis and
Petofiris, tou-
ching the
prieſthood

The Æthiopian History

An excellent
example of
brotherly loue
in Thyamis.

began to suspect the mischieuous attempte of Petosiris, and euery man was glad to lay the imminent and present danger which was before their eies, on another mans backe. But the people of Bessa were not content with that order, neither would they venture their cap- taine so daungerously vntill Thyamis perswaded them, telling them that Petosiris was but fable, and vnskillful to fight, and that he should haue so great aduantage in the battell, by reason of his practise. So thought Ar- face also as may be deemed, and therefore ordayned the battell to be betwene them two, that she might haue her desire without suspicion, and be reuenged of Petosi- ris sufficiently, if he fought with his brother Thyamis, who was the better man a great deale. Where a man might see that done as soone as she had commaunded it, and Thyamis with all his might halsted to do what she had denounced, and took the rest of his armour that he wanted, with a chearefull countenance, and Theagenes comforted him diuersly, and set on his headpiece, wher- in was a very faire plume of feathers, glittering, by reason it was wel gilted, and fastened the rest of his ar- mours surely about him. But Petosiris was thrust out of the gates by violence, to fulfill that which was com- maunded, though he vsed many prayers to intreat that he might not fight, and he took weapons in hand soe, against his will. When Thyamis sawe him, he sayde doe you not see good Theagenes, how Petosiris quaketh for feare? I see it wel answered he: but how will you do with this you haue taken in hand? for he is not a plain enemy, but your naturall brother, that you must fight with all. You say wel (quoth he) as my selfe thought: by the grace of God I meane to overcome him, and not to kil him. For God defend that my wrath and indigna- tion shoulde procede so farre, that I shoulde with the bloud and slaughter of my naturall brother, either re- uenge iniuries past, or purchase honour to come. You
speake

of Heliodorus. Lib. 7. 91

speake like a noble man, saide Theagenes, and one that well vnderstandeth the force of nature, but what will you haue mee doe? We answered: there is no doubt of this battaile so that it may be despised: yet for as much as the varietie of humane fortune, bringeth manye things to passe contrary to our expectation oftentimes, if I gette the victorie you shal enter into the Citty, and liue in equall authoritie with mee, but if any thing o- therwise then we hope for, happen to me, then shal you bee Captaine of these robbers of Bessa, who Loue you well, and so liue vntil God hath appointed some better end for your assayers. When these things were or- dered thus, they with weeping eies embraced & kissed either other. And Theagenes as he was sette downe to see what would happen, he gaue arface leaue, though he knewe not so much to take pleasure in looking vpon him, and view him rounde about, and suffered hir eies to take suche delighte as shee wished. But Thyamis wente to Petosiris, who caried not to strike one blow with him, but as soone as he sawe him come towarde him he turned to the gates, and would haue gon into y- citie againe: but he lost his labour, for that those who kepte the gates woulde not lette him in, and they that were on euery parte of the walle where to he drew, ex- hortet one in another not to help him: he therefore cast away his weapons and fled as faste as he could about the Citty. Theagenes also ranne for feare of Thyamis, & stayed not but sawe all that was done, marry he was not armed, leasse men woulde thinke that he mente to helpe Thyamis, but laide his shielde, and his speare at that side of the walle where Arface satte, quinge her leane in his absence to looke vpon them and he follow- ed them And yet was not Petosiris taken, nor very far before, but almost ouer gotten, and so farre before as a man may gesse, one vnarmed able to out runne an o- ther in armour, and by this time had they runne once
¶ iii. 92

The battell
betwene Thi-
amis and Pe-
tosiris.

The Æthiopian History

Calatris cometh to the battell of his sonnes.

or swife about the walles: but as they ranne the thirde time, Thyamis bent his speare againste his brothers backe, and commaunded him to abide, or else he should haue a blowe, in the sight of the whole city who looked vpon them, and was iudge of that contouerſie, either a GOD, or ſome manner of fortune which gouerneth humane affayres by a newe deuise augmented that that was done, and in a manner began a newe Tragedye like the other, & made Calatris a fellow of their counſe, and a leſſer of the unhappie battaile of his children for life and death, at the ſame day and howe, as if it had bene deuised of ſette purpoſe before. Who although he ſuffered much, and attempted many waies, and in a manner baniſhed, gotte himſelfe into a ſtrange lande to auoyde that cruel ſight, yet ouercāmed by deſtiny, he was compelled to ſee that, wherof the Gods by Oracle gaue him warninge before. So that he ſeeing this cauſe and purſuite a ſarre off, knew that they were his children, by tokens that wer diuerſe times ſorſhewed him, wherefore he ran ſalter, then his age permitted him, & enforced himſelf to cutte of the end of the battel which was like to enſue. After he came nere and ran with the he cried out oftentimes, my ſonnes what rage is this? Why are ye ſo madde? But they knewe not their father or that he was yet in his beggers worde and their mindes were altogether on their counſe, ſo that they went by him as by one that had bene out of his wittes. Some of them, who were on the walles, mūded that he ſpared not himſelfe, but ranne euer betweene they: ſwarde: other laughed him to ſcorne, as though he had bene madde. But the olde manne perceiuing that he could not be knowne by reaſon of his vile apparel, caſt off his ragges which were vpon his garments, and the ſaffe alſo that he had in his hand and ſet to ſtrengthen them, and ſaid with teares: my ſonnes, behold, I am Calatris, I am your father, make an ende here, and

of Heliodorus. Lib. 7. 92

and reſtaine the rage which ill hap hath raiſed betwixt you, in as muche as you haue a father, and owe obedience to him. Then beganne they to quaille, and falling downe at their fathers ſate, embraced him, and with ſtedfaſte eyes looked vpon him, perfeclie knowinge him: but when they perceiued it was no viſion, but him ſelfe in deede, there aroſe diuerſe, yea and contrarie thoughts in their mindes. They were gladd of their father, which contrary to their expectation was alive, but wer angry, and ſore aſhamed of the cauſe he ſound them in, and they were in doubt alſo of that which after ſhould befall. And while they of the City marueled at this was done, and neither ſaide, nor did any thing, but ſtoode in a manner like dumme pictures, becauſe they knew not what it meant. An other Acte was interlaced in the tragedie. Calatris as he followed Calatris ſpied Theagenes a ſarre off, (ſo) a loners eye is quick of ſight, ſo that oftentimes though it be a great way off, yet will it iudge a likelihoode by mouing, or habite, or geſture, and that behind) and as if he had bene ſtricken with his viſage, ranne to him like a madde woman, and hanginge by her armes aboute his neck, ſaid nothinge, but ſaluted him with certayne pittifull lamentations. Hee ſeeing her ſoule ſace, (belike of purpoſe be blacked) and her apparell vile, and all to me ſuppoſing her to be one of the make ſights of the City, and a bagabond, caſt her off, and put her away and at length gaue her a blowe on the eare, for that ſhe troubled him in ſwinge Calatris. Then ſpoke ſhee to him ſoſely, Pithius, haue you quite forgotten this Taper? Theſe ones was ſtricken with that worde, as if he had bene pierced with a darke, and by tokens agreed on between them knewe the taper, and looking ſtedfaſtly vpon her, ſpied her beauty ſhining like the ſunne, appearing through the cloudes, caſte his armes about her necke. To be ſhort, all the parte of the wall where Antice ſate, which

After hee looked on Calatris

The Æthiopian History

Calasiris
greeteth his
sonnes.

was sore swolne, and coulde not without great ielousie loke vpon Carclia, was full of such wonderfull affections, as is commonly represented in Comedies. The wicked battell betwene the two brothers was ended, and that which men thought shoulde bee finished with blood, hadde of a tragicall beginninge a Comicall endinge. A father sawe his sonnes in armoure, one against the other hande to hande, came to that poynte, that almoste befoze his eyes he sawe his childrennes death, made him selfe their loueday and peace: who coulde not escape the necessitie of Destiny, but seemed to vse fortunes greate fauour, for that he came in due time to that which was determined befoze. The sonnes recouered their father, after tenne yeares absence, and adourned hym with the furniture of the Priestehood, who, aboute the same hadde almoste bene the cause of a bloody strife, and so brought him home. But among all the rest, Theagenes and Carclia which played the Louers parts in this comedie, were most talked of, and for that they had found each other, contrary to their hope, made the City to loke vpon them more then al other sights which were there to be scene: for greate companies of euery age came out at the gates into the open fieldes, and such as were youthfull, and newlye come to mans estate, came to Theagenes: suche as were of ryper yeares, men growen indeede, drey to Thiamis, for that they also by reason of their age knew him well, but the maidenly sorte, who now thought vpon husbandes, flocked about Carclia: but the olde men, and such as were of the holier kinde, stode aboute Calasiris: and thus was there made a suddaine Sacred pompe: and brauerie. After Thiamis hadde sente backe the people of Bessa, and giuen them thanks for the paines they toke in his quarrell, with promise that at the nexte full moone he would send them a thousand Dren, a thousande Sheepe, and tenne groates a pece in money

of Heliodorus. Lib 7. 93

ney, he suffered his father as he went, for ease, to leane vpon his shoulders, who now for his suddaine ioy beganne to waie sirble, and very faint. Petosiris did the like on the other side: and thus was y old man brought into his temple with tapers lighted, and with greate ioy and many instruments of musicke, so that the lusty yowthes began also to daunce. Beside these, Arlace also was not behind, but with his train folowed in braue wise, and offered great giftes of golde in his Temple, vnder pretence to doe as other did in the City, but in deede her eyes were alwaies vpon Theagenes, and shee looked more on him then any other: and was not very honestly minded toward him. And when Theagenes ledde Carclia by the hand and put the thrust aside that shee might take no harme, Arlace conceived a wonderful ielousie. But Calasiris after he came into the inner part of the temple, fell vpon his face, and helde the fate of y Image faste, and laye so, so long that he was almoste dead: so that he had much adoe to arise when they caled vpon him who stode by. And when he had done sacrifice to the Goddess, and perfourmed his vowes, taking the crowne of the priestehood from his owne heade, he crowned therewith his sonne Theagenis, telling the people that he was olde, and saue that he shoulde not liue longe, and that his eldest sonne ought to succede him by the lawe and that he had all thinges requisite both to the body and minde, sufficient to vse the same. After the people hadde by a greate shoute declared, that they approued y which he did, he went himselfe to a certain part of the church which is appointed for the priestes, and remained there with his sonnes, and Theagenes, quietly. All the other people went euery manne to his owne house. Arlace also departed with muche adoe, but she returned diuers times, and v'ed as it were great diligence about the seruice of the Goddess, yet she wente awaye at lengthe, turninge her selfe as longe as shee might

Calasiris ma-
keeth his son
Theagenis
Priest.

The Æthiopian History

might to Theagenes. As soon as she came into the palace, she went straight way to her bedde, and caste her selfe thereon aspyred as she was without speakinge any word, being a woman otherwise very lasciuiously bent, but then especially enflamed when she had seene Theagenes excellent beauty, which scarce pased all that euer she had seene before. So laye shee all that nighte tossing her body from one side to another, some lamenting: sometime would she rise vp: sometime leane vpon her elbow: sometime would she caste her clothes almoste all from her: then would shee suddainely fall into her bedde againe: sometime would shee call her mayde, and woulde bidde her do anye thinge, send her away againe. When shortly loue had made her madde, and none should be knowne why, if an olde woman called Cibele her chamberlen and Bawde, had not come into her Chamber: for shee mighte well perceiue all that was done, by reason of a candle that burne, and made Asaces face more euident also, saying: mistresse for shame what a do is this? doth any newe, or straunge disease paine you? Hath the sighte of any man troubled my dearling? What man is so proud, and madde, that will not be entangled with your beautie and accomnte it a passinge blessed estate to lie, and haue to do with you, but wil despise your desire and will? Tell me my deere daughter, for there is no man so stonie harted, but he shall be made so yeilde with our flattering allurementes. Tell me quickly and you shall haue your hearts desire, as in effect, I thinke you haue oftentimes proued before now. These words and many mo like these, did this olde queene speake, vsing diuers flattering fashions more, to make her confesse her paine who after she had staved a while, saide thus: I am soarer wounded now mother, then euer I was before, and although I haue vsed your ready help many times in like causes: yet I doubt whither noine

Cibele, chamber
maid for the
queen of Ethiopia.

Cibele Affe-
ces chamber
mayde and
Bawde, pro-
miseth to sub-
due Theagenes.

of Heliodorus. Lib. 7. 94

you shall haue such like happye successe. The batel which this daye was like to haue bene foughten before the walles, to all other men was unbloudy and concluded in peace, but to me it is the beginning of a worse warr, who haue a wound, whereby I am like to lose, no one limme, or member, but my witte, or senses, because it shewed vnto me in an ill time the strange younge man who in the time that the two brothers foughte, ranne by Theagenes. You knowe well inough mother of whome I speake. For there is no small difference betwene his beauty and other mennes, which it (as it had bene the sunne) diuined, so that any wilde, and sauage creature mighte perceiue the same. Wherefore your manifolde wisdom must needs perceiue it. Wherefore deere mother, seeing you knowe my grieue, it is time for you to put in practise all manner of meanes, all olde womens deuises, and flatterings, if you wil haue your scholer to liue, for there is none other waye to keepe me alane but to marry him. I knowe the younge man wel said the olde woman: he was broade breasted, and large betwene the shoulders, straight necked and comely, taller then the rest, and at a 100 ye to make an end, he passed far all othher men: his eyes were a little herie, so that he looketh very louinglye, and couragiously also, it was he whose haire was smoth combed and had but a little yong yellowe beard to whom a strange woman, mary not soule but passing impudent as might be thought ranne suddenly and cast her armes about him, and held him fast, and would be not go from him. Doe you not meane this man, mistresse? Yes euen this mother, answered she, & you haue done very wel to bring to my remembrance that impudent queene who hath kept her beauty secret at home, and satiated her selfe, so that shee is proude thereof: yet is she but of the common sorte: but sure she is much more happye then I, that hath gotten such a lo-
uer.

A description
of Theagenes

uer The olde manne smiled a litle at this, and sayde
mistresse take a good hart, and be no longer sorrowful,
the stranger counteth her beautiful but for this day, but
if I can bring it to passe that he haue the fruition of you
and your beauty, he wil change Gold for brasse, as the
prouerbe is, and sette naughte by the harlotte whiche
now maketh so much of her selfe. If you doe this my
dare Cibeles (quoth she) you shal heale two wounds in
me at once, Zealousie & loue, deliuering me of the one,
& satyfyng me with the other. Lette me care and
thinke vppon this, said she, but it is your part, to cher
your selfe, and take your ease now, and dispaire not be
fore we beginne, but lue in hope. She said thus, and
toke the Candle away, and shutte the chamber dore.
She scant spied the day, but she called one of the kings
Eunuches, & a maid with her, to whom she gaue a fewe
small cakes and other thinges necessary to do sacrifice,
and went to his temple. When she came to the dore,
and saide that she must do sacrifice for Arface her Mi
stresse, who was troubled this night with certayne
dreames, and appeale the Gods. One of the Sextenes
would not lette her in, but sente her away, telling her
that the Church was full of sorrowe: for that Calabris
the Priest, after he came home from his long iourney
made a sumptuous feast, and endeouored himself to be
more merry and iocund then euer he was, and after the
feast had done sacrifice, and made his earnest prayers
to the Gods, and tolde his sonnes that they had seene
their father till that time, and had giuen them charge of
two yong Greekes that came to him, that they shoulde
doe what they were able for them, went to bed. When
either of the exceedingnes of his ioy, his pores wared
ouer wide, by reason that his body with age was infir
bled, wanting of a sudden his due strength, or by grant
of the Gods of whome he craved this, about the Cocke
crowinge was founde dead, for his Sonnes watched
all

Calabris
death.

all that night with him for causes he told them before.
And now we haue woe sente for the reste of this priestlye
crew in the City to do his death rites according to the
country manner. Wherefore you must now departe,
for it is not lawfull for any man to enter into the tem
ple, nor to kill any thing these seuen daies, but for those
who are priestes. Howe shall these straungers then
passe this time quoth Cibeles. The newe prieste Thya
mis hath commaunded a house to bee dressed for them
without the temple, and you may see them gine place to
the ordinance, by going out of the temple for this time.
Cibeles takinge this for a good occasion to gette them a
way, and to make it the beginning of her policie, said:
then good Sexten you maye doe the straungers and vs
presently a very good turne, but especially Arface the
great kinges sister, for you knowe howe great fauour
she beareth to Greekes, and howe courteously she en
tertaineeth straungers. Wherefore tell them by Thya
mis commaundemente that their lodgings is prepared
in one pallace, the Sexten did so, suspecting nothyng
lesse, then that Cibeles went about, but he thought that
he shoulde doe the straungers a great pleasure, if hee by
his meanes might procure their lodging in the princes
courte, and doe them, which requested the same a good
turne, without harme or perill to any. And when hee
came to Theagenes and Carichia, who were very sorrow
ful and wept pittifully, he said: you do not as becometh
you, nor as the manners, or ordinances of our coun
trie beare, especially seeing you haue had commaunde
ment, that you shoulde not mourne. That you bee
waile the priest, for whose departure hence our diuini
tie biddeth you to be gladd, and reioyce, as one, who
hath gained a better estate, and quieter reste. But
you deserue pardon, who haue lost as you say, a father,
and a patrone, and one, in whome was all your com
forte: yet ought you not altogether despaire, for Thya
mis.

The Æthiopian History

Theagenes &
Carchedon
conveyed in
to Arface's
house by Ci-
biles craft.

mis (as is to be seene) hath succeded him not only in the office of priesthoope, but in godd will towarde you also, and hath giuen special charge for your welfare. Wherefore your lodging is prepared in the beste sorte, and so as may become meene of higher estate then you, and that of this country also, and not strangers, and such who are now at a narrowe pinche, and lowe ebbe as may be deemed. Therefore follow this woman (shewing them Cibeles) and make accompt of her, as mother to you both, and be content with her entertainment. Thus much saide he: and Theagenes did so, eyther for that hee was ouerwhelmed with the strome of those things, which happened to him contrary to his hope, or else for that in such cause hee was contente to take any lodging in godd parte. I thinke he woulde haue taken heed to himselfe, if he had suspected what tragicall, and intollerable thinges, that longing woulde haue procured them, to their great harme. But then the fortune which gouerned their affaires, when it had refreshed them well a fewe houres, and giuen them leaue to be merry one day, suddainly ioyned therto heauy and terrible thinges, and broughte them into their enemies hand, in manner as if they shoulde haue yalded them selues to be bound. Making them prisoners vnder colour of courteous entertainment, without any knowledge of that which shoulde happen to them afterwarde. Such folly and in manner blindness, doth the wandring life cast before their eyes, who trauaile through strange and vnknown countries. When they came vnto the deputies house, and went through the sumptuous entrees, which were greater & higher, then might become any priuate mans estate, furnished with the princes garde, and the other courtly route, the whole palace wondered and was troubled, seeing they present fortune so farre to excell. Yet for all that they followed Cibeles, who comforted them many wayes, and bad

of Heliodorus. Lib. 7. 96

bad them be of good cheare, & promised that they should haue excellent good lucke. At length when they had broughte them into a parlour wherein dwelte an olde woman, which was far from the noise of the court, sitting by them alone without more company, saide thus, my children I knowe that you take this grieue and sorrow wherein you be now, of the death of the Priest Calasiris, whom for godd cause you honored as your father. Parrye it is requisite that beside this you tel me what you be, and of whence, for that you be Grecians I vnderstand, and it may appeare also by that which is in you that you be of good parentage: for so comly countenance and elegante beutie, is a manifest token of high blood: but I pray you, tell me of what country in Greece and citie you be, and how you happened to trauell hither, for that I desire to heare the same for your commoditie, and may certifie my mistresse Arface thereof also, who is sister of the great King, and wife of Orondates chiefe deputie, a lover of Greekes, & all handes somneste, and very liberall to strangers, so the intente you may come into her sight, in such honorable sort as your estate shall require: you shall tell it a woman who is not vtterly your enemy: for I my self am a Grecian, borne in Lesbos, named of the Citie wherein I was born, brought hither captiue, yet haue I had better fortune here, than in mine owne Countrey. For I serue my mistresse in all matters, so that without mee she doeth nothing but breath, and lyue: I am her mind, I am her eares, to be short, I am al to bring her acquainted with good and honest men. Theagenes comparinge that which Cibeles said, with that which Arface did the day before, and thinking how wantonly with steady eyes continually she beheld him, so that her becke declared fearefull chaste minde, whereby he gathered small godd woulde in her and now being ready to saye some what to the olde woman. Carchedon saide softly to him

A comely
countenance
described.

The Æthiopian History

in his care, in your talke remember your sister I pray. After he perceiued what she meant by that she saide to him, he gaue such answer. Pother, you know that we be Greekes already: Then know this further, that we be brother and sister, who taking our viage to seeke our parents, taken prisoners by pyzates, haue had worse lucke then they, by falling into crueller mens hands.

Where after we were robbed of all our riches (which was much) scant we escapinge with our liues, by the good will of God mette with the noble Calasiris, came with him hither, in mind to passe y rest of our life here, but now we are (as ye see) forsaken of all men, and lesse quite alone, & haue lost him, who seemed, & was indeede a father to vs. with our other parentes, and such is our estate. As for the courteous, and gentle enterreinment which we haue at your hande, we giue you therefore very hearty thanks, and you shal do vs more pleasure, if you procure vs a dwelling alone from other companie, deferringe the courtesie wherof you talked, that is to acquaint vs with Asice, and neuer bying a strange, banished, restless life, into so excellent high fortune.

For you know well inough, that friendshippe, and acquaintance oughte to be betwene suche as are of one condition. When he hadde saide thus, Cibeles could not rule her selfe, but gaue manifeste tokens by the chearefulness of her countenance, that she was very gladd to heare the names of brother and sister, thinking then surely that Cariclia should be no impedimente to Asices disposits, and saide, O beautifull yong man, you wil not say thus of Asice when you haue tried his fashions, for she is conformable to all fortune, and is readier to helpe them, who vnworthie to their estate, haue had mishappe. And although she be a Persian, yet in her nature she imitateth the Greekes much reioycing in those who come from thence, and is wonderfully delighted with their company and manners. Where-

fore

of Heliodorus. Lib. 7. 97

fore be of good cheare, for that you shalbe adozned with all honour that may happen to a man, and your sister shal be of her familiar, and nere acquaintance: but I muste tell her to what bee your names. After shee hadde hard them say Theagenes and Cariclia, she badde them tarry there a while, and she ranne to Asice giuing charge to the doze keeper, which also was an olde woman, that shee shoulde let no man come in, nor suffer the younge folkes to go any whither abroad, no said she, not if your sonne Achemenes come: for hee wente out a little while after you were gonne to the Church to dresse his eie, which is somewhat sore. For (quoth she) not if he come but locke the doze, and keeping the keye with you, saye I haue carried it away. And so it happened. For Cibeles was scant gonne forth, so sone, as that they there being alone ministered to Theagenes & Cariclia good time to lament, and remember their olde ill happes, so that they both in maner with one minde, yea and almost with the same wordes bewailed eache other, oft cried she, O Theagenes: O Cariclia, oft said he. What fortune haue we (quoth he) In what case are we (said she): And at euery worde they embraced eache other: and when they had wept a while, then fel they to kissing againe. Last of all, when they thoughte vpon Calasiris, they bewayled him with teares: but especially Cariclia, because by longer space of time she had tried his loue, and goodwill toward her. Wherefore with teares she cried out, O good Calasiris: for I am bereft of a delectable name, so that I maye not call him father, in as much as God hath euery way cut from me that name. I know not the father that begotte me: him, who made me his childe by adoption, alas I haue betrayed. Moreouer I haue lost him, who toke charge of me, and hath saued, and nourished mee hitherto, and the crewe of priestes will not suffer me to weepe ouer his dead bodie as is accustomedly done in burialles. But sure my

For

Purse

Where familiarity ought to be.

Cariclias lamentation for the death of Calasiris

The Æthiopian History

Nurse and saviour. I will also call thee father, though God say nay, yet will I as I may, and where I may, offer to thee of my teares and doe thee death rites with my lockes. And therewith shee pulled a great handfull of her hayre, but Theagenes appeased her and helde her handes softly, yet she lamented neuertheless, sayinge: to what ende shall we liue any longer: after what hope shall we loke? Hee that conducted vs through strange landes, was the state of our errour, and our guide into our countrie, the knowledge of our parentes, our comforte in aduersities, the ease of our ill fortune, the author of all our affaires, Calasiris is dead, and hath left vs two, a miserable payre in a strange lande, not knowinge what is best to doe. Hereafter euery iourneye by lande, euery vyage by water through ignorance is cut off: a graue and courteous, an old & wise heade, in dede he is gone, who neuer made ende to doe for vs. As she in this, or such like sorte lamented, and Theagenes concealed his owne grieve, the rather thereby to cause Cariclia to abate came Achemenes, & findinge the gate locked asked of the porter what a do is here? And when he knew it was his mothers diide, he came neare the dores, and considering of the cause thereof in his minde, he heard Cariclia lamente: and bowinge down himselfe, looked in by certaine rests in the ioynts of the dore & saw al that was done. And then he asked her that kepte the dore againe, who were within? She answered, that shee knewe of noe more but that there were two strangers, belike a man and a maye which his mother brought in a while agoe. Then hee kneled downe againe, to see if he might more perfectly knowe them. Of Cariclia he was neuer the nere, yet he marvelled at her excellentie beautie, and considered what a manner of one she would be, if she wer not in such sorrowe, and heaumeite, and with this wondering he partly tel in loue with her: but he thought he shold know

Theagenes

of Heliodorus. Lib. 7. 98

Theagenes. if hee coude call him to minde. While *Achemenes* was thinking hereupon, *Cibele* returned after she had tolde al how she had handled her selfe about the young folkes, and called her oft most happie for her good fortune, who hadde broughte so muche to passe by chance, as by vi. hundred denies one would scant haue thought could be done, that now she might haue hir lover in the house with her. And when she had with many such words set *Asfuc* on fire, she could scant rule hir shee was in suche haste to see him: yet shee caused her to be contente, so that shee would not haue him to see her while her eyes were swolne for lacke of sleepe, but a day after, when she had recouered her old beauty againe. Thus, when she had made her merrie, and full of hope y shee shoulde haue her harts desire, and had taken order with her what was best to doe, and howe shee shoulde entertaine the strangers. As soone as she came downe, she said to her sonne, why be you so inquisitiue: tell me, said he, what strangers be those within, & of what countrey? It is not for you to knowe said *Cibele* but conceale that which you knowe, and tell it no man, neyther bee much among the strangers, so that hath our mistres giue charge. So hee departed as his mother badde him, and deemed that *Theagenes* was kept to serue *Asfuc*es turne by nighte. And as he wente, he saide thus to himselfe: is not this he whom *Myrranes* Captaine of the watche, deliuered to mee to bee carryed to *Oroandates*, and from him to bee sente to the greate kinge, that the people of *Bess* took from mee, at what time I was in danger of my life, so that I almost alone of al that carried him escaped with my life: or do mine eyes beguile me. But I am well enough now, and soe as I was wont to doe. Moreover I heare that *Thyamis* is come a day or two agoe, and in a combat with his brother, recouered the Priestesses office againe. It is hee, but I may not say so much now, but will marke how our mistresse is affected

¶ ii.

The Æthiopian History

ded toward these gueſtes. Thus hee talked with him ſelfe: and Cibeſe went in to them, and perceiued well what they had done, by reaſon that their eyes were yet full of water, for all that they went aboute, when they heard the doore open, to trimme themſelues, and counterſetted their wonted guiſe. Wherefore ſhe cryed out and ſaid my dære children why weepe you out of reaſon, when ye ſhould reioyce, and thanke your good fortune, for that Arſace thinketh to do all the good to you ſhe can deuife, and is content that to morrowe you ſhall come into her preſence, and in the meane time ſhe ſeteth you al manner of courteſie and gentleneſſe. Wherefore you muſte leaue off theſe ſolliſhe and childiſhe teares, and looke vp, and deck your ſelues, and in euery point do as Arſace would haue you. The remembzance of Calafiris death (quothe Theagenes) cauſed vs to weepe, who haue loſte the fatherly affection which was in him toward vs. Theſe be toyes (quothe the old woman) Calafiris, and whatſocuer ſayned father els, who hath giuen place to the common law of nature, and age: by one woman ſhalt thou haue rule, riches, daliance, & the fruites of a flouriſhing youth: at a worde thinke it to bee your fortune, and worſhippe Arſace. Onely be ruled by me, how you ſhall come into her preſence, ſeeinge ſhe hath giuen ſuch commandement, and how you muſt vſe hir, if ſhe bid you doe ought: for her ſtomacke is greates (as you know) high and princely, augmented by youthful age, and excellent beautie, which will not haue a nay if it make any requeſt. Theagenes ſtaied hereat, & thought within himſelfe, that in this talke was contained ſomewhat that was very beaſtlye, and not to be admitted. Within a while after came certaine Eunuches, whiche broughte in a plate of golde, meat from the Princes table, which paſſed all manner of coſt and ſumptuousneſſe, and when they had ſaid that their Lady had ſent them this firſt intertainment for honours ſake, and ſette it

Theagenes & Carichia very courteouſly vſed at the firſt, but after handled as cruelly.

of Heliodorus. Lib. 7. 99

on the table, they departed. They, leaſte they ſhoulde not do their dutie, taſked a litle of that which was ſet before them, and this was done at night, & ordinarilye euery daie after. The next daie aboute one a clocke, the ſame Eunuches came, to Theagenes, and ſaid: right happie man, our miſtreſſe hath ſent for you, and we are commaunded to bring you to her preſence: wherefore goe and inioy that happineſſe, which ſhee vouchſafeth verie ſelue, and at ſeldome times. He ſtaied a while, but at length as if he had bene violently drawen, he roſe againſt his will, and ſaid vnto them, is hir commande- mente that ye bringe mee alone, or that this my ſiſter ſhall go with me alſo? You muſt go alone, ſaid they, and ſhe ſhall go alone alſo another time, marry nowe there are certaine noble men of Perſia wth her, and it is a cuſtome to talke with men by themſelues, & with women alone at another time. Then Theagenes ſtoped downe and ſaide ſoftely to Carichia, ſure this is neither honeſt dealinge, nor without great ſuſpicion. She answered him, that there was no gaine ſaying, but that he muſt goe and make ſuch countenance, as if he would do all her will: this donne he followed them, and when they taught him how he ſhould ſpeak to her, and that it was the cuſtome that ſuch as went into hir, ſhould ſal bowen and worſhippe her, hee gaue them no anſwere. When he came in and ſawe her ſittinge in her chaire of eſtate, cloathed in purple and clothe of golde, glorious with iolly Jewels, and her coſtly bonnet, finely attyzed and decked with her garde about her, and the chiefe magiſtrats of the Perſians by her, he was not abaſhed a whit but rather the more encouraged againſt the Perſian bannerie, as though he had quite forgotten that, whereof he talked with Carichia as touching reuerence and worſhipping, ſo that he neuer bowed knee, nor fell downe to her, but holdinge vp his heade alofte, ſaid, Arſace of royall bloud, God ſaue thee: whereat they whoſe who

Theagenes is ſent for to Arſace.

The Æthiopian History

were present, were offended, and grudged against him as one rash and overbold, in that he had not wooed her, *Arface* smiled a little, and answered for him thus: pardon him as one ignorant of our customs, and a stranger borne in Greece, who by reason of the soyle despiseth our poyne: and therewithall she put off her bonnet, soze against their willes that stood by, soz so doe the *Persians*, to render salute to those who firste saluted them. And when she had bidden him to be of good chere by an interpreter (soz although she vnderstode, yet could she not speake the *Greeke* tongue) and willed him to speake if he wanted anye thinge, and he shoulde haue it. She sente him backe againe, commaunding hir Eunuches, and garde to waite vpon him: there *Achemenes* seeing him againe, called him better to his remembrance, and soz al that he suspected the cause of the ouer-greate honour he had, yet he said nothing, but determined to doe that which firste he intended. *Arface* made a sumptuous banquet to the magistrates of *Persia*, vnder couler to honour them as she was wonte to doe, but in deede soz ioye that she hadde talked with *Theagenes*. To whome shee sente not onely parte of her meate as shee was wonte to do, but carpets and coberings of sundry coulers wrought in *Sydon* and *Lydia*: shee sente also to waite vpon them a boy for him, and a maide for *Carycha*, which were borne in *Ionis*, and aboute fourteene yeeres of age. She desired *Cibele* heartily to make haste and out of hande to doe what she intended, because she could tarry no longer, who before lefte no waye vnsearched, but tried *Theagenes* minde by all manner of meanes, marry shee did not tell him *Arfaces* mynde plainly but by diuerse bywayes and circumstances she meante to make him vnderstande the same, by telle him her mistresse good will to him, not onely commending her shape and beantie that all men sawe, but shee tolde him also of that which was vnder her appar-

rell

of Heliodorus. Lib. 7. 100

rell, by certaine reasonable occasions, then prayled she her maners soz that they were amiable, & nothing coy, and that she had great delight in fine and able younge men. The dyfte of all her talke was to perceiue if hee had any pleasure in *Venus* dispozties. *Theagenes* commended her good wil that she bare to the *Greekes*, and her friendly fashon, and els whatsoeuer she talked of, and further soz the same gaue her hearty thanks: but he passed ouer that which conteind any dishonest thing as though he vnderstode it not at the firste. Wherefore the oulde woman was soze graued, and nipped at the hearte, soz that shee thoughte hee vnderstode what shee meante, but vtterly despised, and set at naught all that shee did, she knewe mozeouer that *Arface* woulde abide no longer, but began euen now to be angrie, and tell her plainly she could not rule her selfe, wherefore she craued of her the performance of her promise, which

Cybele breaketh *Arfaces* lustfull loue vnto *Theagenes* for her mistresse.

Cybele sheweth *Oration* to *Theagenes*

Cybele had deferred by diuers delays, sometime saying that though the young man woulde, yet he was afraid, sometime that one or other mischaunce fell in the way: and now because fise or sixe daies were past, and *Arface* had called for *Carielia* once or twice, and vnto her honourably, to do *Theagenes* a pleasure, she was forced to speake moze plainly to *Theagenes*, and tel him of her loue without circumstances, with promise that he shoulde haue sixe hundred good turnes if hee woulde consent: adding mozeouer, soz shame what lingering is this? What may be so farre from *Venus* delights, as so faire a youngman, and of good age, to refuse to lie with a woman like himself, that dieth for his loue, and doeth not rather accounte it a vantage to haue to doe with her, especially soz that hee made to feare nothing, and because her husband is out of the way, and if who brought her by, prouide the same for him, and keepe all her counsels, be they neuer so secreete, and so you, soz that you haue neither spouse, nor wise to lette you,

¶ iiij.

which

The Æthiopian History

which also many men which haue bene in their wittes haue contemned, for that they knew they should do no harme at home, and should do themselves good by gaigninge greate riches, accountinge the fruite of thys pleasure also a good rewarde. At length she interlaced certayne threates in her talke, saying: Gentlewomen, and such as long for men, will not be appeased, but conceiue great displeasure when they are cruelly deceyued, and will punish the stubborne as if they had done them great wrong, and that not without cause. Moreouer, consider of her that shee is a Persian borne, and of the bloud royall, as you confessed, and of great power, and authoritie, so that she may preferre to honour whome she will, and punish such as withstande her pleasure, without controulment. As for you, you are a stranger alone without anye to helpe you. Wherefore partely spare your selfe, partly fauor her: surely shee is worthy that you should haue regard to her, who is so furiously inflamed with your loue, which she of right ought to inioy, and stand in doubt of the wrath which proceedeth of loue, and beware of the reuenge which followeth like contempte. I haue knowen manye who haue repented afterwarde such a stomacke as this. I haue greater experience in these venerious affairs then you: this white heade that you see, hath bene at many such banquettes, but I neuer knew any so violent, and incurable as you. At laste shee spake to Caricha (for shee was necessarily compelled to saye this in her presence) my daughter perswade this thy brother also, whome I know not how to terme. This wilbe for your auail to, you shall not be loued the weighte of a haire the lesse of her therefore, you shal haue riches enough, and she wil prouide to marrye you wealthie, which thinges are to be wished for of those who be in happy estate, and not of straungers, and such as presently are in great poverty. Caricha looked upon her frowningly, and with burning eyes

of Heliodorus. Lib 7.

101

eyes, said: it were to be wished also, & were very wel too for euery body, that god Ariace had no such infirmitie, but if she haue, to vse it discretely. But seeinge that such a humaine chaunce hath happened vnto her, and shee is overcome as you say, I would counsell Theagenes my selfe, not to refuse the fact, if he may do it without danger, least that his doede through folly may breed him harme, and her no good, if this come to lighte, and the deputie happe to know of so shamefull a thinge. Cibeles leaped for ioy when she heard this, and embracing and kissing Caricha, said: my daughter, thou doest very well that thou hast pittie vpon a woman like thy self, and seekest for the safety of thy brother: but thou needest not doubt hereof, for that the sunne (as the proverbe is) shall not know thereof. Let me alone for this time saye Theagenes, and giue me leaue to consider herevpon: and herewith Cibeles went out, and as sone as she was gone Caricha said thus: Theagenes, God giueth vs such successe wherein is more aduersitie harbored, then our outward felicitie can conserual: which thing seeing it is so, it is the point of wise men to turne their ill happes as much as they may to better, whyther therefore you be in minde to do this doede or not I cannot tell: although I woulde not be greatly against it, if there were no other way to preserve vs, but if you doe deeme that filthie act (as honesty and duty woulde you should) which is requested of you, saue your selfe to be contented, and with faire wordes feeding the barbarous womans desire, cutte off the same with delays, and let her liue in hope, leaste in her rage shee put some cruell daunce in practice against vs. For it is like by the grace of god that space of time may prouide some remedy for this: but in any wise Theagenes beware that you fall not out of your consideration into the filthynesse of the fact. Theagenes smiled hereat a little, and saide: I perceiue you are not without ielousie, womens natural

Jealousie a natural disease to women.

disease,

The Æthiopian History

disease, no not in aduersitie, but be sure I cannot saue any suche thinge: for to say and do vn honest thinges, are both almost alike dishonest. And that Arface maye be out of hope to obtaine, byingeth another commoditie with it, that shee wil cease to trouble vs any moze. If I must suffer any thing, as well fortune, as also the constant opinion of my mind, haue inured me ere now many times to take whatsoeuer shal happen. Then think, quoth Caricia, that so you shal bying vs into great mischiese, and therewith she held her tongue. While they considered of these matters, Cibeles went to Arface, and encouraged hir to loke for better succes, and that Theagenes was contente, whiche done, shee came into the parlour alone, and said nothing that night, but exhorted Caricia diuerse waies, to home at the first shee made her bedfellow to helpe her in this case, and in the morning shee asked Theagenes what he meant to doe: Hee gaue her a plaine deniall, and willed her neuer to loke for any such thinge at his hand. With which answer she went heauily to Arface, where shee made reporte of Theagenes stoutnesse. Arface commaunded to breake his necke, and wente into her chamber, and bered her selfe cruellye on her bedde. The olde woman Cybele was no sooner in the parlour, but her sonne Achemenes seeing her sadde, and weeping, asked her: Pother, what mishap is befallen: Are there any il newes come: are there any ill tidings come from the campe: Haue our enemies in this warre the vpper hande of our lord Oroondates: And many such questions he moued. Truly quoth shee, thy prating is to no effect. This saide, shee made hast to be gone, but he would not lette hir alone, but wente after her, and taking her by the hand, besought her, that shee would tell her sonne the cause of her grieve. Then shee took him by the hande, and ledde him aside into a part of the orchard, and saide: I would neuer haue declared mine owne, & my mistres

harmes

of Heliodorus. Lib. 7. 102

harmes to any other man. But seeing she is in perill, and I in daunger of my life (for I knowe, that Arfaces madnesse wil fall into my necke:) I am constrained to tel you, if happily you can helpe her any thing, who conceiued, and bare you into the worlde, and nourished you with these breaſtes. Our mistresse doth loue the yong man which is in our house, not with tollerable, or vsual loue, but so that shee is almost madde therewith: about whom, shee, & I hoping to spende well as we would, lost our labour: hence came al courtesies, and manifold good wil toward y strangers. But now seeing the yong man like a sole, and cruel selow which wil not be ruled, hath refused to do as we would haue him. I thinke shee wil not liue, and I loke to be slaine, and in this case are we now. If then thou canst helpe me any thing, do it: if not, yet when thy mother is deade, see that her death rites be duely finished. What reward shall I haue mo: ther (said he) for I haue no leasure to boast my selfe, or with long circumstances to promise you any helpe, seeing you bee in suche and so desperate a Case. Loke for what soeuer you will, for she hath made you her chiefe cuppe bearer for my sake already, and if thou haue any higher office in thy heade, tell mee. As for the riches that thou shalt haue in recompence if thou saue her, vn happy creature, of them shall bee no number. Pother, (quoth he) I perceiued as much a good while ago, but I said nothinge, and looked euer what would come of it. But I care for no honour, nor regard any riches, but if shee will giue me the maide which is called Theagenes sister to wife, she shall haue her hearts desire. For mo: ther, I loue that maide without measure. Wherefore seeing our mistresse knoweth by her owne case, what and how great a griefe shee is, shee hath good cause to helpe him who is sicke of that disease also, seeinge further he promiseth her so good lucke. Haue no doubt, said Cibeles, for our mistresse wil requite you without delay.

Loue a very dangerous passion.

when

The Æthiopian History

Arface swa-
reth to giue
Cibele in
marriage to
Achemenes,
in recompence
whereof he
proueth The-
agenes to be
his bondman

when you shall haue done thus much for her, and saued her in such distresse: beside perhaps we may perswade the maide our selues, to do this without troubling her, but tell mee howe you will helpe her. I will not tell you (saide he) befoze I haue a promise confirmed by the oth of our lady, as for you till then say nothinge to the maide leaste you marre your markette against your will. For I see well that she hath a lofty stomacke also. She promised that he should haue his desire, & therewith she went into the chamber to Arface, and fallinge vpon her knees, badde her be of good cheare, for by the grace of God all shall be well, onely sende for my sonne Achemenes to come to you. Let him be called quoth Arface if you meane not to deceiue me againe. Achemenes came in, and when Cibele had told her all the matter, Arface swaue by expresse wordes, that he should haue his desire as touching the marriage of Theagenes sister. Then saide Achemenes, lette Theagenes henceforth bee quiet, because for all that hee is your bonde man, yet he behaueth himselfe so stubboynely against his mistresse. How say you this said Arface? Then Achemenes tolde her all, that Theagenes was taken prisoner by order of warre, that Mytranes sente him to Oroondates, from him to be conueyed to the great kinge, that he himselfe as he carried him, by meanes of the comming of the inhabitants of Bessa and Thyamis, lost him, that hee hardly escaped with his life: lastly, beside all this he shewed Mytranes owne Letters to Arface readily: and if ther were neede of any moze pꝛoofe, he woulde haue Thyamis for a witnesse. Arface came somewhat to her selfe when shee heard this, and made no delay but came out of hir chamber, and sitting in the seate where she had wonte to heare and giue iudgement of matters, shee commaunded Theagenes to be brought befoze her. As soone as he came, she asked him if he knew Achemenes which stood by him. He said yea. Were you not once his prisoner,

of Heliodorus. Lib. 7. 103

soner, quoth shee: Theagenes confessed that he was. Thee are ye our bonde man, said shee, wherefoze you shall doe as becommeth a lowly seruant, and be ruled by my wil whither you will or no. As for your Sister I haue betrothed hir to Achemenes, who is chief about vs, as well for his mothers sake, as also for his owne good will and behauiour toward vs, so longe delaying the marriage, vntill we may gette such things, as are needful against that day to make a sumptuous feast. Theagenes was hitte with these wordes, as with a grievous wounde, yet he would not contrarie her, but would auoyde her force as a man would shun the violence assault of some wild beast, and said: Lady the Godds be thanked, for that in as muche as wee are well bozne, in our aduersitie it is our good happe to be bounde to none but you, who haue shewed vs vnto strangers and aliens bozne, so great humanitie and good will. But my sister for all that she is not prisoner nor bond, yet shall shee be ready to doo you seruice as shall please you, wherefoze tell vs what you will haue her to doe with reason. Lette her (quoth Arface, be one of our waiters at the table, and learne to serue our cuppes of Achemenes, that shee maie be inured befoze to serue at the Princes table. Thys done they went out, Theagenes was verie heauie, and deuised of that which he hadde to doe, but Achemenes laughed, and scozned him with such like words. Lo, you who were but latelie so pꝛoude and loftye, and bare your head so high, that you seeme to bee free alone, and thought scozne to submit your selfe and worshippe Arface, what kind of fellow are you now? surely yf you stoupe not now, you shall be taught with fists to know your duety. Arface, when shee had sente all other from her, saide to Cibele: now Cibele he hath no moze excuses, wherefoze tell this pꝛoude fellowe, that if he wil be ruled by vs, & do our wil, he shalbe made free, & haue plenty of all things; but if he will be stil in a contrary mind,

The Æthiopian History

and despise his louer, he shal vnderstande that his mistresse is angry, and be made the vilest slaue of al other and be tormented with all manner of punishmentes.

Cibele came and told *Asius* commaundemente, and added of her owne, what she thought was available to perswade him. Theagenes desired her to stay a while, and toke *Carichia* alone, and said thus: now we are we quite vndone, *Carichia*, euery Cible (as is the proverbe) is broken, euery anchoze of hope is lost, now are we no longer with free names in misery, but are bond again: (and therewith hee tolde her howe) now are we subiectes to the reprochfull scoffes, and tormentes of y^e *Barbarians*. So that either we must do as they will haue vs, in whose handes we are, or else shal we be murdered among the condemned persons: yet this were tollerable, if *Asius* had not promised (which is the moste greivous thing of all) to marrye you to *Achemenes*, *Cybele* sonne. And it is plaine, that either that shall not be done at all, or I wil not see it done so long as life will give me leaue, with sworde, and armour to withstand the same. But what shall wee doe? or what way shall we devise to breake off my abominable fact with *Asius*, and your shamefull marriage with *Achemenes*? You may (quoth *Carichia*) in approuing the one, disannall y^e other which toucheth me. Be content. (quoth he.) God defend that the anger of any heauenly mind shoulde be so vehement against vs, that I, who had neuer to doe with *Carichia*, should incestuously meddle with another. But I thinke I haue found a good remedie presently: surely necessitie is a deuiler of all manner of shifts. And therewithall he went aside to Cibele, and said, tell your mistresse that I would speake with her alone, so that no man might heare. The olde woman thinkinge this to be that they looked for, and that *Theagenes* would now do what they would haue him, wente hastily to *Asius*, and receiued commaundemente to bringe him after

Necessity
deuileth many
ways.

of Heliodorus. Lib. 7. 104

after supper, which shee did. For after she hadde charged those, who were nere at hand to be still and let her mistresse take her ease, without stirring aboute the chamber. Shee conueied in *Theagenes* priuily, for euery place was very darke, so that one might worke secretly inough, and there was no lighte but a candle in her chamber. When shee had thus done, shee would haue shynke away, but *Theagenes* staied her, and saide: mistresse for this time let Cibele be here, for I knowe that she is very trusty to keepe counsell. And the he toke *Asius* by the hand, and spake thus: mistresse, I prolonged not the doing of that you commaunded me because I would anger you, but that I might prouide security for my facte. And now seeinge that fortune by verie good luck hath made me your seruaunt, I am the more readye to do your will in all pointes. But first I must pray you to graunt me one thing, insteade of the greate and manifold benefites that you haue promised mee: breake off the marriage of *Carichia* and *Achemenes*. For (that I say no more) it is no reason that a woman of verie high parentage shoulde be matched with a vile, and bond slaue: els I sweare to you by the sunne, the fairest of al the Goddesses, & al the rest of the Goddesses also, that I will neuer doe what you would haue mee, and before *Carichia* sustaine any violence, you shall see mee slay my selfe. *Asius* answered him, thinke not but that I will doe what I may to pleasure you, as one who is readye to deliuer her selfe into your handes. But I haue promised by oath to marrye your sister to *Achemenes*. It is well then (quoth hee.) Marry my sister if you like: but her, whom I loue, and is my spouse, yea & my wife, I knowe you will not marry: neither if you wold, may you. What meane you by this (saide shee?) I meane the troth (answered hee.) for *Carichia* is not my sister, but my spouse. A manifest token whereof you shal haue when you please, if you list to make a bridall for vs.

Theagenes
talketh with
Asius him-
selfe

No marriage
with a bond-
slaue.

This

The Æthiopian History

This nipte her, when shee hearde that *Caricia* was his wife, so that she fell into a great ielousie: yet for al that she said, you shal haue your desire. & we wil appease *Achemenes* with another wife. And I wil perforce my promise, said *Theagenes* when this is vndone. And the he bent himselfe downe to kisse her hande, but insteade of her hand, she kissed him with her mouth. And so *Theagenes* wente out with a kisse of hers: but he kissed her not againe. And as sone as hee gotte leasure, hee tolde *Caricia* all, who hearde somewhat that made her ielous also. He added mozeouer the straunge ende that his promise tended vnto. and holue by that thing alone he hadde wrought many seats. *Achemenes* weddinge was defeated, and a delay was found for *Asaces* luste, But that which was the chiefe of all, was that *Achemenes* would sette all on a boile, being offended, as wel for that he was begiled of that he hoped for, as also because he sawe mee in better fauour with *Asace* then himselfe: for he shall know of all this by his mother, in as much as I foresaw that shee should be there to heare that I saide, both because I would haue her tell *Achemenes* this, and haue her a witnesse also of the familiaritie, which in onely words passeth betwene vs: for although it were inough before God to haue a cleare conscience, yet it is honestie for a manne to leade his life so (which lasteth here but a little while) that men maye haue such opiniou too. He told her mozeouer that it was to be thought *Achemenes* would be reuenged of *Asace*, being a flauie bozne (for it is almost seene euery wher, that that which is vnder obedience. is contrary to that which hath authoritie ouer it) and wronged beside, and beguiled of an oth seeing other better esteemed the hymselfe, whose minde is guilty of all mischiese, and ill behauiour, and needeth to be taught to worke no manner of knauerye, as manye men being angrie haue attempted the like, and seinge hee hath a iuste quarrell where-

An excellent
sentence.

of Heliodorus. Lib. 7. 105

whereupon to seeke reuenge. The nexte day after he had told *Caricia* these thinges, and exhorted her yet to haue a little hope, he was ledde of *Achemenes* to waite at her table, for so *Asace* commaunded him to do. For that purpose she sent him costly apparrell, a chaine and braceletes of golde, and other riche ieweles: parte whereof willingly, parte against his will he put on. And when *Achemenes* beganne to teache him howe he should serue her the cuppe, he ranne to a table by, where on stode much plate, and taking a pretious glasse in his hande, said: I neede not to be taughte, but I will of mine owne heade serue my mistresse, without suche curiositie in these so easie matters. As for you, *Theagenes* ^{grieth Achemenes a cruall nippe.} fortunes fauour caused you to knowe suche thinges, but nature and time, can teache me what I haue to do. And then he powred in wine softly, and holding the glasse finely with the tippes of his fingers, goeing with a seemly, and sitte pace, deliuered it to *Asace*: and this draught sette her more on fire then she was before: because she drinke, and looking vpon *Theagenes* at one time. supped more of his loue, then of the wine, neither did she drinke that quite offe, that was fild, but in greate sleighte, in a manner she drunke to *Theagenes*, and leaft him a little. On the other side *Achemenes* was offended to, & moued, as well with anger, as emulation, so that *Asace* perceiued it, for that he so scornfully looked vpon him, and whispered somewhat to those which stode by. When dinner was done, *Theagenes* said: mistresse, I pray you graunte me this my firste request, let none but me weare this towel in seruinge at your table. *Asace* was content. And when he went out as he was wonte to do, *Achemenes* went out with him to, and taunted him soare for his to much diligence, and told him that suche rashnesse was very childishe, and that their mistresse at the first winked at this fact because he was a stranger, & knew no fashion: but

D.i.

The Æthiopian History

but if you continue and be so stubberne still (saide hee) you shall not please her long: and that he counselled him as a friend, and as one that should be his kinsman shortly, and much more like this he said: but he passed by him as though he heard him not, but looked still downe to the ground, untill Cibeles came by chance and went to haue her mistresse to sleepe in the after noone. And seeing her sonne sadde asked what he ayled, hee answered this straunge yonger is honoured aboue me, both yesterday, and to day, who for a shewe of finenes is commaunded now alone, to be her cup-bearer: and bidding vs who are her chiefe seruitors farewell hee bzoght her the glasse, and stode next the princeesse body, so that our honour, which is but an honour by name, is vtterly despised. And that were not so ill, that hee should be more honoured and better preferred, and be more priuy then we, who by too pœmish reason doe keepe his counsaile, and helpe him therein, but this oughte by noe meanes to be suffered, that he should vse vs, who are seruitors, and his companions in the way of honestie in such sorte, without checke or taunt: but we will find another time to talke of these matters. Now mother I would faine see my wife Cariche, if by looking vpon her I may somewhat abate this grieue of my minde. What wife, sonne, said Cibeles? You seme to chafe at trifles and know not the greatest matters. Nole shalt thou not marry Cariche. What say you mother (quoth he) am I not worthy to marry her, who is my fellow seruante? Why so I pray you? For our too good wil and vnlawful seruice towards her, answered shee. For although we set more by her, then our owne lues, doing all that wee coulde to pleasure her. Yet as soone as this gentle and godly louer of hers, came into her chamber, the sight of him did so much perswade her, that it made her bzeake the oath she sware, and caused her to assure Cariche to

him

of Heliodorus. Lib. 8. 106

him, telling her y she was not his sister, but his spouse. Did she then promise him his mother (quoth he) yea sonne, answered Cibeles, she promised him this while I was by, and heard it, and meaneth within these fewe daies to make their wedding in sumptuous sort and will marry the to some other. achemenes was verry sorrowfull for these tidings, and wringing his hands, hee said thus, I wil make this a sorrowful wedding to them al. Only hely me to prolong the same for a while, and if any man aske for me, say I am sore sicke in the countrey. And doth this gentleman call his sister his wife? as that it might not be vnderstande that he dooth it for none other purpos but to disanul that which was graited me by promise, as though it were not his sister, but his wife, if hee imbrace, colle and kisse her as now hee doeth, yea although he lie with her, I and the Goddes whose religion is violated by bzeaking of an oath, will see to this well enough. This saide, anger and ielousie, loue and frustration of that he looked for, set him on such fire (all which thinges were sufficient to trouble an other mā though no barbarous fellow, that without waying reasonably what he meant to do, but liking his deuise at y first, he leapt vpon a horse of armenia, which the deputie kept for royalties and braue fights, as soon as he could conveniently get him, and went to Oroondates, who then was mustering his army against the Æthiops, and making all manner of promise as well of men and weapons, as also other thinges necessarie for the warre.

What anger,
ielousie, loue,
&c, would
make a man
doe.

The eyght booke.

The Contents.

This booke coneyneth the warre, and cause thereof betweene Hydaspes king of Æthiopia, and Oroondates Lieutenant of Egypt. Also the complainte that Achemenes made too Oroondates.

Di.

of

The Æthiopian History

of Arsace, with a commendation of Cariclia and Theagenes to him: who sendeth for them Bagoas, one of his Eunuches. But before he came, Theagenes was sore tormented because he would not consent to Arsaces vnlawfull desire. Cariclia also because she was thought to hinder Arsaces purpose, should haue beene priuily poysoned by Cybele, Arsaces bawd: but the mischiefe fell vpon her selfe. Marry Cariclia was accused therefore, and shoulde haue been burned, but is wonderfully deliuered by vertue of a precious stone called Pantarbe. Then commeth Bagoas, and taketh them away: for sorrowe whereof Arsace hangeth herselfe: after this, Bagoas and they fall into the fereiders of the Æthiopian army, and are taken prisoners and carried to Hidaspes.



Phile, Siene,
Elphantina,
are cities in
Egypt.

¶ The king of Æthiopia, whē he had beguiled Oroondates, & obtained halfe of that they contended for, & wan the city Phile, which alwaies is easie to be conquered, by his speedy comming vpon them, brake him to gret want, so y^e for the most part he enforced him to trauell in hast, & without order. For the citty Phile is situated vpon the bankes of Nilus, a little aboue the lesser Niles, about twelue miles and a halfe from Siene and Elphantina. This Citty because the out-lawes of Egypt toke and inhabited it, caused the Æthiopians and Egyptians to contende aboute the same. The Æthiopians wil haue the borders of Æthiopia to stretch vnto the Niles, and the Egyptians challenge Phile, because their out-lawes inhabited the same, as if it had bene wonne by warre. And because that citty continually was nowe vnder the one, & then straight vnder the other, and would be theirs who first came and conquered it, at that time therein was a garrison of Egyptians and Persians. The king of Æthiopia required to haue Phile, and the Mines out of which

of Heliodorus. Lib. 8. 107

were digged the precious stones called Sinaragdi, of Oroondates, and hauing made suche requestes as is saide before, and could not obtaine, he commaunded hys legates to go a few dayes iourney before, and he folowed him selfe well prouided of all manner of warre, as if hee would haue made some other warre, but hee tolde no man which way he would bende the strengthe of his armie. After he supposed that, his ambassadours were past Phile, and had filled the inhabitantes with securitie, and carelesnesse, so that they bated abroad, that they wente with commission to conclude a peace, and amitie. He came soudainly vpon them, and cast out the garrison which was not able to sustaine the force of their enimies, & the engines wherewith their walles were battered aboue two or thre daies, and so toke the Citty, and did no manner of wronge to anye of the inhabitants thereof. By reason of these newes, Achemenes soude Oroondates sore troubled, bringe by this time certified of all that happened by one who fled from thence, but hee troubled him a great deale more, because he came so sudainely, and vnsent for. Wherefore he asked him forthwith, whether any mischance was befallen Arsace, and the rest of his family at home. He answered that there was, but he would tell him in counsell. When euery man els was departed, he told him howe Theagenes was taken prisoner, of Myranes, and sent to him, so to be conueied to the greates king, if he thought it good: for the yonge man was worthy to be placed in the Courte, and to waite at the kinges okintable. When howe he was refused by the inabytants of Bessa, who also newe Myranes, and after that came to Memphis, and thereto he added Hyamis estate. Laste of all he tolde him of Arsaces loue toward Theagenes, and howe he was brought to the kinges lodging, with the honour which she gaue him in token of her good wil, and all the seruice he did, and howe that yet there was

a wife poysoned
wherby H.
daupres rooke
Phile.

Achemenes
doth accuse
Arsace to his
husband Oro-
ondates.

The Æthiopian History

no harme donne, by reason that the yonge man with-
stode, and would not marry: it was to be doubted that
by continuance of time, or violence, he might be forced
if some man did not the sooner fetch him from Mem-
phis, and so cutte off all the rest of Arlaces loue. And for
that cause he came priuily to tell him speedily thereof
for that his loue to his master was such, that it could
not conceale what he knew to be contrary to his pleasure.
When he had angered Oroondates with this tale, & he
was now thoroughly chafed, and in wil to be reuenged,
he kindled in him a newe desire, by talking of Caricia,
commending her highly, praysinge wonderfully her
beautie and comlinesse, as she well deserved, sayinge:
that there neuer was seene such a one before, nor might
not be such another after. Accompte (quoth he) all your
concubines, not onely those that are at Memphis, but
those also which followe you here, not to be w^o the a
rushie, in comparison of her. He tolde him many other
things besides this: trusting that although Oroonda-
tes had to do with Caricia, yet within awhile after he
should haue her to wife, when he required her in recom-
pence of this discovery. By this time was the deputie
soare moued, being wrapped as wel in the snares of an-
ger as desire. So y^e without delay he called for Bagoas,
one of his Eunuches, which was in greatest authoritie,
and best trusted of him, and deliuered to him fiftie horse
men, and sent him to Memphis, with commaundement
to bring Theagenes and Caricia, wherefoeuer he firste
might see them, to him: he wrote a letter to Arlace be-
side, in this manner.

Oroondates to Arlace.

Send Theagenes and Caricia brother and sister,
beinge the kings prisoners to me so be conueyed to the
kinge: and send them willingly, because whither you
wil or not, they shalbe taken from you, and I will cre-
dite Achemenes.

To

of Heliodorus. Lib.8. 108

To Euphrates chiefe Eunuch at Memphis,
he wrote thus.

His letters to
Euphrates.

Of the negligent ordering of my house, you shal here-
after giue account. At this time deliver to Bagoas the
two Græcian prisoners, to be brought to mee, whether
Arlace be content therewith or not: without excuse let
them be deliuered, els know that I haue commaunded
to bring the also in bonds, that thou maist be put out of
thine office, Bagoas went about his business, and had
his letters sealed with the deputies owne signet: that
those who were at Memphis should the better credite
them, and deliuer to him the young folkes. Oroonda-
tes also went himselfe to warr against the *Æthiopians*.
Achemenes was commaunded to followe him too, and
certaine men were priuily set to keepe him, hee think-
ing nothing lesse, until that was proued true, which
he had shewed him. And about this time these thinges
were done at Memphis. Presently after Achemenes
was gone, and Thyamis was sul priest, and therfore the
chiefe of that citie, and had persoumed what so euer
appertained to the burial of Calasiris within the appoin-
ted daies, he remembred to make inquirie after Thea-
genes and Caricia, because now it was lawfull for the
Priestres by their owne ordinances to deale with
strangers. After he had made diligent search euery
where for them, he heard that they were lodged in the
Princes Court, wherefore he went to Arlace in haste,
and asked for them, as though for many causes they ap-
pertained to him, but especially for that his father, Ca-
lasiris, with the last words he spake, commaunded him
to prouide for their liuing, and defend them from w^odg.
And y^e he gaue her thanks for so courteously entertai-
ning them those fewe daies, wherein it was not lawfull
for any but such as were in orders, to be in the Church.
Maye now he desired to haue them him selfe againe.
Arlace answered him thus: I maruell that for all you

With

Oroondates
sendeth Ba-
goas, to fetch
Theagenes
and Caricia
to him.

His letters
to Arlace.

Thyamis de-
sireth to haue
Theagenes
and Caricia,
to prouide
for the as his
father com-
maunded him.

Home hath
no fellow.

The proper-
ties of warre
and peace.

Asface dem-
eth the deli-
very of the
prisoners to
Thyamis,

with your own words commended vs for our humani-
tie and gentlenesse, that ye will condemne vs straight
again, of discourtesie and incivillitie whilst you would
have vs seem that either we cannot, or wil not provide
for strangers, and doe for them as reason shall require.
I meane not so, said Thyamis, for I know that they shal
fare better here with you, the at my house, if they wold
abide, but sänge they bee of good parentage, and haue
bene diuersly tormented with fortune, and presently
are from their native countrey: they care for nothinge
so muche as to reconer their friends, and gette home
again. Wherein that I should helpe them, my father
hath left mee his heire, who haue also beside this fur-
ther causes of amitie with them. You do well saide Ar-
face that you leaue bratling and pleade equitie: which
shall be so much the more on our side, by how muche to
rule is of greater force, then fondlye to provide for.

Thyamis wondered at this, and said, haue you rule ouer
them: how I pray you? By Partiall law (quoth she,) which
maketh prisoners bond seruants. Then perceiued
Thyamis that she spake of Mytranee, and said: but there
is no vvar, Asface, but peace at this time. The proper-
tie indeede of the one bringeth into bondage, but the o-
ther maketh free. The one is a tiranous vvil, the other
a Princely decree. At a worde, warre and peace ought
not to be scanned by their names, but by the meaning
and intent of those who haue to doe therein. Wherefore
you shall make a better definition of equitie, if you con-
sent to this. So shal neither honestie nor profitableness
come in questiō for what honestie is it for you, or what
gaine to say vnrasonably, that you wil withhold from
me these strangers? Asface could rule her self no lon-
ger, but that chanced vnto her which is common to all
louers so long as they thinke they are not spied, they
blush, but when they are perceined, they are past all
shame. The secrete lover is not very hasty, but he that
is

is taken with the manner is made more bold. As her
guilty minde accused her, who thinking that Thyamis
suspected somewhat, set not a rush by the priest, nor
the honour of his priesthode, but casting off al woman-
ly shamefastnesse, said: you shall not be pardoned, nei-
ther for that you did to Mytranee, but there will be a
time, when Oroondates wil take reuenge of them, who
sue him, and those also who were with them. As for
these, I will not part with them, who presently are my
seruants, and within a short space must be sent to my
brother the great king, according to the Persian cus-
tome. Wherefore play the oratour as long as ye like
and define iustice, honestie, and vtilitie, you lose your la-
bour, because he who hath power ouer another, needeth
none of these but measureth ech of them as he thinketh
good, and get you straighte out of our court, and that
willingly, least, if you deale vnadvisedly, you be forced
to depart spite of your teeth. Then vvent Thyamis
away calling the Godes to witnesse, and said nothing
else, but that these things would not come to good end,
yet he thought to tell this to the cittie, and craue the
ayde thereof herein. When Asface had saide, I care
not for your office (for loue careth onely for that which
may helpe to gette that it desireth) she went into her
chamber, whither sending for Cibeles she deuised of that
they had to doe. For by this time she beganne to sus-
pect that *Alchemenes* was gone to Oroondates be-
cause he came not into sight. And Cibeles, if at any time
she asked for him made diuerse and sundre excuses, to
perswad her any thing rather, the that he was gone to
Oroondates: for al that shee was not beleneu alwaies,
but now for the continuance of time shee lost her cre-
dite quite. When spake Asface, and said: Cibeles, what
shall we now doe? what way may be deuised to rid me
out of all these perils that I am in? my loue relenteth
no whitte, but is rather greater and greater, as though
D. v. the

what women
which dwell
together with
men be able
to do.

Cybeles vn-
happy counsel
to Ariace a-
gainst Thea-
genes.

the yong man by his obstinatenesse gaue mee occasion therof who is cruel and will not be ruled, & was more gentle before then now: then he comforted mee with faire promises but now he openly refuseth to do: request, and I am grieved the more for fear least he haue heard of Achemenes, that which I suspect, and therefore is the rather afraid to doe it. Surely Achemenes angereth me aboue al other thinges, who is gone to Oroondates and is like either to perswade him, or els tell him a wonderfull tale. But let me onely see Oroondates, I know he will not be able to abide one flatteringe welcome, or the least teare of *Arsaces* eyes. For womens eyes and such as dwell in one house together, be of great force to perswade men. But this grieveth me most, if happily I be accused, yea & punished before I haue *Theagenes*, if Oroondates heare any thing hereof. Wherefore Cibeles now turne every stone, deuise all maner of meanes, seeing you know that we are brought into extremitie. And thinke sith I dispaire of my selfe, that I will spare no other: for thou shalt haue the firste comodie that ariseth of thy sonnes attemptes, whereof how thou shouldest be ignorant, I cannot surmise. Cibeles answered: as touching my sonne, and my fidelitie to you mistresse, you shall know in the end that you are deceined. And further for that you so slackly handle your own loue, there is no cause why you should blame other that are blamelesse: for you commaund him not as a mistresse, but flatter him like a seruante, whiche perhappes was well done at the first, when we deemed him to be of weake and youthfull courage. But now because he standeth so stiffly against his loue, lette him trie, and know you for his mistresse, and with whips and torments be gladde to yelde to your pleasure: for young men regard not, when they be praped, but when they be forced then begin they to stope. Wherefore this also with paine wil do that which before, while he was gen-

gently handled, he would not. You seeme to say well, (quoth *Arsace*) but how can I abide with mine eyes, to see that body of his scorged or otherwise to be tormeted? she answered again: You are to pitiful, as though a little pain wil not make him better aduised and you with his little grieve shall haue al your desire. But you note not with your eyes see what shalbe done to him, but deliuer him to Euphrates and commaund him to punish him as it were for some other offence, so shall you not see that which will put you to paine (for it is nothinge so grievous to heare of an ill chance as with eyes to see y same) and if we perceiue that he relent and change his minde we may deliuer him from his paine. *Arsace* was content to be perswaded, and sent for Euphrates the chiefe Eunuche, and commaunded him to do as they had deuised. He, as well for that he was in ielousie, as all Eunuches are, as also for other thinges that he sawe & surmised, was offended with *Theagenes*, by and by laid him in irons, and tormeted him with hunger and stripes, being inclosed in a darke house. And whē *Theagenes* who knewe the cause hereof well ynough, but would seeme to be ignorant, asked him why he was thus handled, he would giue him no answer: but euery day augmented his paines, and tormeted him more then either *Arsace* would, or had commaunded, and neuer suffered any man to goe in to him but Cibeles, for so had he comāndement. She came to him very oft, & made as though she had brought him meate priuily, as if she had bene sorry for his mishap by reason of the acquaintance which she had with him, but in deede to see if he relented any whit for these paines, & howe he was presently minded. But he plaid the man a great deale more, & withstood them most of all then and suffered his body to be afflicted: but by reason of his chastity, he toke a lofty stomach to him and reioyced, & gloried in that fortune, because though his greatest part was tormeted, yet his best, & most noble

What the eyes
seeeth not, the
heart rueeth
not.

Al Eunuches
are by nature
iealous.

The Æthiopian History

ble part was wel pleased & for that he now had occasion to declare what god wil he bare to Caricia. He thought it went very wel wth him if she might but knowe thereof, and stil could cal her his toy, his ha^t, & life. Which when Cibelesaw, although, she contrarie to Arlaces mind (which was, that he should be but little punished, untill he relented, and not tormented to death) had brought Euphrates word to augment his punishment, and so could preuaile no whitte, but was quite without hope, and shee beganne nowe by experience to perceiue in what miseries he was: sometimes shee was afraid of Oroondates, if Achemenes told him hercof: sometime least *Arface*, if her loue were perceiued, would kill her selfe, she determined to labour contray to all that was like to fall vpon her, and with some passing mischiefe either to execute Arlaces pleasure, and so to auoide her present perill, or else to take away all that might make ought againste her, by killing of them all. And in that mind shee went into *Arface*, and said: mistress, we lose our labour. For that obstinate fellowe relenteth no whit, but is moze wilfull, and hath Caricia allwaies in his mouth, and comforteth himselfe with her name, as if it were the dearest thinge in the world to him. Therefore if it please you, let vs as the Proverbe saith, cast our last anchoze, and seeke some means to make her away, which is so great a let to vs. For if he shall knowe that shee is dead, it is like that he will change his minde, when he shall be out of all hope of her loue. *Arface* was ready to beloeue her, for y^e through her words, the ielousie that shee was in a good while before, was now by anger increased, and saide: you giue me good counsell, I will take vpon me to commaund this stop to be remoued. Who wil do your commaundment in this point (quoth Cibeles?) For although you haue all things in your hands, yet the lawes will not let you kill one without the iudgement of the Persi-

of Heliodorus. Lib. 8.

III

an magistrates. You shall haue neede therefore to take great heed howe you accuse the maide, and then it is doubtfull whither we shall be able to proue that which we lay to her charge. But if you shall thinke it good (for I am ready to doe any thing for your sake) I will dispatch this matter with payson, and by meanes of a subtil cuppe, rid our aduersary of her life. Arface allowed her deuise, and had her put it in practise, and shee went about it forthwithall. And when shee founde Caricia weeping and making greates moane, and did nothing but deuise many wayes to die (for by this time shee perceiued in what case Theagenes was, although Cibelesaw at the first day by diuerse subtil meanes deluded her, and made sundry excuses, for that shee sawe him not as shee was wont to do,) she said: vnhappy creature wilt thou not yet leaue to pine thy selfe, and consume away to no purpose: beholde, Theagenes shall be sette at libertie this nighte, and come to thee, for our mistresse, who for a certain offence that he committed in seruing her was angered, and commaunded him to ward, hath promised this day (partly at my request) to set him at libertie & to celebrate a sumptuous feast according to the custome of this countrie. Therefore arise, and be merrie, and at length yet eate somewhat with vs. Howe should I beloeue you said Caricia? For your continuall lying hath so ofte beguiled me, that I cannot giue credite to any thing that you say. When saide Cibeles, I sweare vnto you by all the Gods, that all your business shall be dispatched this day in such sort, that you shall neuer neede to take more care hereafter, if you kill not your selfe before, by restraining thus many daies from meat. Therefore eate some bitte of that which is provided at this time. Caricia was contente with much adoe, neuertheless she doubted that shee would deceiue her as many times shee had done before, but because of her oth she partly agreed, and was glad to take hold of that which

Cibeles goeth
about to pay
son Caricia.

The Æthiopian History

which was promised: for the minde doth quickly giue credite to that which it earnestly desireth. So they satte downe together, and did eate. And as *Ana* serued them of drinke, *Cibele* beckened to her that she should bring first to *Caricia* the poisoned cuppe, and after her she dranke her selfe of another cuppe. She had scaute drinke it off, but she beganne to swell and was cruelly tormented within: wherefore she powred out that which was left, on the ground, and looked cruelly vpon the maid. *Caricia* was abashed, and soare troubled with this, and beganne to stay her vpright. So were all the reste that were there. For a cuppe inpoisoned is swifter then any arrowe, and is of force sufficient to kill, one that is yong and lusty: but then when it was in an olde and drie body it creapt into the principall partes of her, sooner then any man could tell the tale. Thus was the old woman consumed, and all her members were with the punching of the poison dissolued, and quite without life, and all her body was very blacke. But I verily thinke that her crafty minde was moze mischieuous then the poison was, in as much as *Cibele* now yeelding vp her ghost, forgot not her subtil deuises, but partly by signes, partly by vnperfect wordes and dying speech, she signifieth that *Caricia* was she who had poisoned her. So the old woman died, and *Caricia* was bounde, and brought streight way to *Asice*, who asked her, whether she had prouided that poison, and threatened to torment her on the racke, if she would not confesse the trueth. Nowe was *Caricia* a strange sight to those who looked vpon her, for she was not sadde, nor bare any countenance that might argue a faint hart, but came smiling befoze her, & made no account of that she had in hand, either for that she passed not of that slander because she was guiltlesse, or else for that if *Theagenes* were not alieue, she would also die, and esteemed it a vauntage to take vpon her a

We soone be-
lieue what we
would haue
come to passe.

The property
of poison.

word

of Heliodorus. Lib. 8,

112

deede which other menne hadde done. And said: *Zollie* dame, if *Theagenes* be alieue, I say that I am not guilty of this murder. But if he haue miscarried through thy mischieuous attemptes, thou shalt neede no tormentes to make me confesse the fact. I am she who hath killed thy nurse, that hath brought thee vp so well and taught thee so much good, kill me out of hand: for I coulde doe *Theagenes* no greater pleasure, who by god right hath resisted thy wicked deuises. These wordes made *Asice* madde, and when she had commaunded her to be beaten, she saide carry this queene away bound as she is, and she w her to her goodly loue, who is in like plite, and when you haue bound her hand and fote, commit her to *Euphrates* also to be kepte vntill to morrowe, to be condemned to death by the *Perlian* magistrates. As she was leade away, the maide who was *Cybeles* cupbearer (she was one of the *Ionians*, which at the first was willed to wait vpon them) whither it were for good wil which she bare to *Caricia* by reason of the acquaintance and familiaritie which she had with her, or moued by the will of God, wept and lamented pittifully, & saide: O vnhappy woman which is without all faulte. They who were by, woondered at her, and compelled her to tell plainly what she meant. When she confessed how she her selfe gaue *Cibele* that poison, and had receiued it afore of her to giue it to *Caricia*. But shee either troubled with the strangenes of the facte, or else called hastily vpon by *Cibele*, who had her bring y first cuppe to *Caricia*, changed the pots, and gaue the olde woman that wherein the poison was. So she was carried forthwith to *Asice*, and was very glad if *Caricia* might bee excused of this facte, for euen the very barbarous people haue pittie vpon a gentle and noble countenance. And although the maide saide the same to her, yet she preuailed nothing but *Asice* commaunded her also, as helpinge and consenting thereto, to be

put

The Æthiopian History

put in prison, and kept to iudgement. The Persian magistrates in whose handes it was to determine controversies, and punish offences as touching the weale publicke, were sent for in hast to sitte in iudgement the next day. And when they were come, and satte, *Arface* accused her for poysoning her nurse, declaring all that had happened, and would oft moist her wordes with teares, because she was spoiled of her, whom she accounted more deere then any other thing, and aboue all other loued her best: she toke moreouer the iudges to witnesse howe she had entertained *Cariclia* beinge a stranger, and shewed her all manner of courtesie, and was now thus wronged in steede of thanks, which she had well deserued. To be short *Arface* laide fore accusations against her, but *Cariclia* made no aunswere, but confessed the fact againe, and saide that she gaue hir the poyson, and moreouer she added, that she would haue poysoned *Arface* also, if she had not bene preuented, and many other things else, and euer among would she directly raile vpon *Arface*. For after she had bene the night past with *Theagenes* in prison, and conferred with him of al their affaires to and fro, and had concluded that if need were, she should willingly die any manner of death whereto she should be condemned, and to depart out of a life full of troubles, and endlesse trauels, and cruell fortune, and belike had giuen him his last farewell louingly, and taken the iewels that were laid forth with her, whiche she was euer accustomedly wont to beare priuily of purpose, and tied them at that time aboue her in a bagge, to the intēt that they should furnish her buriall, she confessed euery accusation that was laide against her, and refused no manner of death, and rehearsed her selfe many things also wherof she was not accused. Wherefore the Iudges made no delay, but had almost adindged her to a more cruell and Persianlike death, yet because they were moued with

her

of Heliodorus. Lib.8. 113

her countenance a little, and yonge surpassing beautie they condemned her to be burned with fire. When was she had away presently by the executioners, and carried a little without the citie, all the while she was led forth, one made a crie, that she should dy for poysoning, wherefore a great compaigne more followed them out of the citie. Some whereof saue her as she was ledde, other hearde thereof by reporte, which quickly shewe ouer all the cittie, and so hastened thereto. *Arface* came also, and saue that which happened from the wall: for she thoughte it a paine, if she satisfied not hir selfe, for seeinge her die. When the executioners hadde layde a great deale of wode together & put fire thereto, that nowe it began to flame, *Cariclia* prayed them who led her, to giue her a little leaue, & promised that she would goe into the fier alone, which graunted, she sayde with a lowde voyce: O sunne, and earthe, and all you blessed creatures, that are aboue and vnder the earthe which see and take reuenge of al wicked workers. You are witneses that I am not guilty of that wherof I am accused, and that I am willing to die, for the intollerable griefes of minde which burthen mee, vouchsafe to take me into your hands gently. And in all haste take reuenge of this shamelesse *Arface*, who hath defiled hir selfe with so many filthie factes, and is a harlotte, and dothe all this to robbe me of my husbände. When she had saide thus, euery man that was there saide somewhat to that she had spoken: wherefore some would haue the execution staid til another time of iudgement, and some were readye to take her away: she preuenting them all, wente into the middelt of the fire, and stode there a good while without harme, & the fire went euerie way aboute her, and would not appoche naxer her, so it hurte her not, but gaue place when she came thereinto, by meanes wherof she was with the lighte that was about her, made sayzer, and wondered at the

more

The Æthiopian History

more by reason of her beauty, so that in a manner shee was married in a fiery chamber. She went sometime into this side, and sometime into that, maruelling what it meant, and hasted to be dead, but it preuailed not for that the fire alway gaue place, and as it were fled from her: the tormenter ceased not but laid on more woode, and roode, (*Arface*, with threating countenance charging them so to do) to make it burne more vehemently; but it did no good, saue that it troubled the cittie more, which supposing that she had helpe from heauen, cryed out, the woman is cleane, the woman is not guiltye, wherefore they came to the fire, and put aside the tormentours. The first that did so was Thyamis (for by this time was hee come, beinge admonished of that which was done, by the great brute in the cittie) and hee incouraged the people to helpe her, and beinge in will to deliuer her, they durst not come neare the fire, but willed her to come forth. For shee that had bene in the fire without harme, if shee liste to come out thereof, needed feare nothinge. Which when Carycha sawe and heard, thinking also her selfe that God had preserved her, thought it best not to bee vnthankfull to him, nor to set light of that benefite, but leapt out of the fire. Therewith the people, what for ioye, and wonder, gaue a great shoute, and thanked the Goddes for the same. But *Arface* not well in her wits, skipte from the walles, and came out of a postorne with a great company of her garde, and other noble men of Persia, and layde handes vpon Caricia her selfe, and looking frowardly vpon the people, said: are you not ashamed to goe about to deliuer a gracelesse woman, a witch, and a murderer, taken with the dedde doing, and confessing the same, from her deserved paine? Seeing that in your so helping such a wicked queane, you strue against the lawes of Persia, and against the king himselfe, his deputies, nobles, and iudges also. Perhaps you

of Heliodorus. Lib. 8. 114

you be deceiued, for that she burned not this day, and therefore you ascribe that happe to the Goddes. Whyll you not bee wyser, and vnderstand that this is a great proue of her witchcraft, who hath such store of sleights, that shee can withstand the strength of the fire? Come you to morrow to the counsell house, if you wyll, for it shall bee by all our consents: there shall you heare that shee will confesse the same, and shall bee conuicted by such of her fellows as are prynces thereto: and I keep in prison. And therewith shee carried her awaye, holding her by the necke, and commaunded her garde to make her come. But some of them were angry, and in mind to withstand, other gaue ouer, because they were somewhat blinded with the tale of poisoning, but most for feare of *Arface*, and her authoritie. Then was Caricia deliuered to Euphrates againe, to bee kepte to a newe iudgement, and hadde more prynces layde vpon her. The greatest comforte that shee had in this aduersitie, was that shee had time to tell Theagenes of her affaires, for this was *Arfaces* inuention too, to put them to more paine, that the young creatures beinge in one place prisoners, might behold either others torments and grieffe, for shee knewe well ynough that a louer is more grieued at his friends paine, then his owne dis-ease. What they counted this a comforte, and to be pained alyke they thoughte it a vantage, and if eyther had lesse torments then the other, eache supposed hym selfe vanquished, and as it were more faint and weake in loue. For now was it lawfull for them to be togither and encourage eache other to take in goodly wise what fortune so euer came, and refuse no perill which should insue of their vnfained chastity, and stedfast faith. After they had continued their talk of such matters, as is likely they would talke of (who neuer hoped to talke togither againe) til it was night, and had satisfied them selues as well as they might: at last they sel into count

A louer more
griued for
his friend
than himselfe.

The Æthiopian History

municatio of the miracle which happened about y^e fire. Theagenes referred the benefit thereof to Gods goodnes, who had saved her being guiltles from Asaces unjust slaughter. But Caricia seemed to doubt thereof. For (quoth she) this strange kind of deliverie may be thought indeede to procede of God, But still to be afflicted with such miseries and torments without all measure is rather a token of those who are plagued by God, and are like to fall into greater inconveniences, except there be some moze hidden mystery which casteth into extreamer peril, and when al hope is past, findeth a remedy. When she had said thus, and Theagenes willed her to take all in gods part, and be of a godlier minde, she cryed out aloud, the Goddess be favourable to vs. Now I remember what a dreame or vision I had this last night, but had forgotten it before, I know not how. It was a true verbe, and noble Calasiris expounded the same to me. The meaning whereof was thus:

Why the fire
touched not
Caricia,

By vertue of Pantarbe, let feare
of fire remooued be:

An easie thing to Percætis
though els right strange to see.

Theagenes also when he heard this, was moued like those who haue some diuine spirite, and gaue as great a leape as his hands would let him, and said: the Goddess indeede be good to vs: for I also am made a Poet by remembering an answer which some like spirite gaue me, whether it were Calasiris, or any other of the Gods in Calasiris forme, who seemed to say thus to me:

To morrow shalt thou with the maide
escape Asaces band:

And soone be brought with her into
the Æthiopian land.

As for me I can wel gesse whereto this oracle tendeth. The lande of Æthiopia seemeth to be that which is vnder the ground, With the maide, that is to dwell with
Proserpina

of Heliodorus. Lib. 8. 115

Proserpina. And the escapinge of Asaces band, to be a departure of the soule from the body. But what should your verbe meane, wherein is so many contraries: for Pantarbe, signifieth all feareful, yet it would not haue you be affrayde of the fire. When said Caricia, my deere harte Theagenes, our continuall calamitie maketh you take all at the worst. For commonly men applie their minde to that which accustomedly happeneth. But I thinke that this answer seemeth to shew better lucke then you suppose. So that I perhaps shalbe the mayde, with whom you haue a promise that you shall recouer my countrie *Æthiopia*: when you shall be deliuered out of Asaces bands. But how that same shalbe donne, we knowe not, neither is it incredible, but it is possible for the Gods to do it, and let them see thereto who giue vs these answers: for as touching that which was fore shewed of me, it is fulfilled as you your selfe know, and I liue of whom there was no hope at all, and I, who then carried mine owne sackage about me, was ignorant therof: but now me thinkes I vnderstande it. For where as at all times before I carryed with me the tokens that my mother layde for the with me. At that time, aboute al other when I looked for my laste iudgement, I priuily tied them aboute me, that if I were saved, they might finde me such things as were necessary for me to liue by: but if I miscarried, that they shoulde be my laste ornaments, and due furniture to my buryall. Amonge these, Theagenes, whiche are Jewels of a greate value, and very precious stones of India, and *Æthiopia*, there is a ringe whiche my father gaue vnto my mother when he was ensured to her, wherein is set a stone called Pantarbe, and about it are certaine holy letters written, to be shorte, that ringe hath some heauenly vertue whiche withstandeth fire, giuing them garce that haue the same, neuer to be endangered with it, which also perhappes by the will of
the

The Æthiopian History

the Goddess hath preserved me. Thus may I think, because Calasiris told me the same was written in my scarf, wherein at this time is the rest of my tuffe wrapped. This is probable and like to be true (quoth Theagenes) because of your deliuerie. But what other Pantarbe shall we haue to aide vs out of the next daies danger: for the most wicked Arface doeth not promise immortallitie for auoyding the fire (which I would to God might happen) but deuileth in the meane time some other new and strange punishment. And I would to god that she would condennie vs both at once, to one kinde of death, verily I would not call that death, but a rest from all our troubles. Be of good comfort, quoth Carichia, we haue another Pantarbe, this promise which was made vs this night past, and if we trust in God, either we shall haue more pleasure if we be saued, or die with better mindes if neede require. Thus were these occupied, sometimes lamenting & bewailing more either for others, then for their owne estate, sometime would they take their last leaue, and make a new promise, & sweare by the Gods and their present fortune, that they would hold their faith in loue inuolable to the death. Bagoas and the fiftie Horsemen which were sent with him, came to Memphis late in the night, whē al were asleep, and when he had waked them who laye nere the gate, softly and told them what they were, and were knownen, they went into the gates altogether in hast. There Bagoas left his horsemen, inclosing the Deputies Lodging round about with them, that they might be ready at defence if any man would withstand them. Himself went out by a certaine posterne, which the other knew not, and hauing with smal adu broken down a slender dore, and told him who dwelled thereby, what he was and commanded him to make no noyse, he went to Euphrates, knowing the way readily by continual vse before, and yet the more shone a little. Whom, finding him

Bagoas com-
meth to Mem-
phis, & takes
away Thea-
genes and
Carichia.

of Heliodorus. Lib. 8. 116

him in his bed, he awaked, and as he made a noyse, and asked who was there, he badde him peace, saying, it is I, bidde one bring a candle hither: then he called a boy which waited vpon him, and bade him light a candle, and awake no man else, when the boy was come, and hadde set the candle in the candlestick, Euphrates saide what newes that you come so sodainely, and not looked for: I neede not, answered he, vse many words, but reade these letters, and marke this seale, and vnderstand that it is Oroondates that giueth this charge. and think that it is god to fulfill the contents of them. As soone as Euphrates had reade both the letters, he saide, Arface will be sorrowfull, and at this time is in great perill, by reason that she hath had an ague, which I thinke the Gods haue sent her yesterday, and now is she in a burning heate, so that we haue small comforte of her life, I would not deliuer this letter vnto her, though she would aske for it, who rather would die her selfe, and kill all vs too, before shee would deliuer these pong folkes to you, & knowe that you come in due time, and take them with you, & helpe them all that you may, haue pittie vpon them who are pittifull and unhappy, & haue bene afflicted fere hundred waies soze against my will, but Arface gaue commaundement. Herry they are (as may appeare by them) of a good stocke, and as I by experience haue scene, very modest in all points, and so he led him to the prison. When Bagoas saw f young prisoners, though they were pined away with toymes, yet he wondered at their tall stature, & excellent beauty, they were troubled a little, because they thought that Bagoas came at such vntimely season by night, to giue them their last and deadly iudgement, yet they took heart vnto them, and looked chearfully as though they cared for nothing, and gaue them who were there manifest tokens that they were very glad thereof. When Euphrates came nere, & set to his handes to take away the

The Æthiopian History

Justice can
find out all
evill deeds.

the stocks whereunto their hands were tide. Theagenes cried out: O godly *Arface*, she thinketh to hide her mischeuous doedes by night and darkenesse, but the eie of iustice is quick to reproue, and will bring to light all wicked doedes, be they neuer so closely and priuilye done: but doe you as you are commaunded, and whether it be fire, water, or sword, that is appointed for vs, let vs both together, and at one time, haue one manner of death. Cariclia made the same petition too. Wherefore the Eunuches wept (for they partly vnderstood what they said, and brought them out with hands and all. When they were out of the deputies house, Euphrates carried behinde, and Bagoas with the horsemen that came with him, tooke off many of their irons, & left then no more but so many as might keepe them safely, and not annoy or hurt them, and set them vpon horses, and going round about them, went as fast as they could to Thebes. When they had ridden all the night after, and tell thre a clocke at after none the next daye, and neuer a lighted, and then not able to abide the heat of the sunne, as is like in the middest of the Summer in Aegypt, and hauing a wil to sleepe, but most for that they sawe Cariclia weary of riding, they meant to ride some what aside, to ease them selues, and bayte their horses, and let the maide reste. There was a little hill vpon the banke of Nylus, about the which the water went, not keepinge his straight course, but was turned in manner halfe round, so that it made the place like a little Island that which was thus compassed wth the water was full of ranke grasse, by reason that it was so nere the water, so that it was very good for cattle, and horse to feed in: it was shadowed mozeouer with trees of Persia, and great figge trees, and such other as doe commonly grow about Nylus. There Bagoas, and his companie alighted, and vned the trees in steade of a Tent, and did eate meate him selfe, and gaue Theagenes, and Cariclia

of Heliodorus. Lib. 8. 117

Cariclia some too, who at the firste would eate none, saying: it was needlesse for them to eate, which should by and by be staine, but that he compelled them in a manner and perswaded them as well as he could, that there was no such matter, and he tolde them that they should be carried to Oroondates, and not be killed. When the heate of the daye was past, and the sunne shined on their side, and out of the west there came one on horsebacke to Bagoas, who for haste that he made, panted himselfe, and his horse had sweatte so much, that he could scant sitte vpon him. And when he had said somewhat to Bagoas secretly, he made no more hast, but helde downe his head a little, and as it were murmured at that which was told him, and after saide: Traungers be of good chere, you are reuenged of your enimie, *Arface* is deade, who when she hearde that you were gone, hanged her selfe, preuenting by her will, death which necessarily should haue ensued. For she could not haue escaped Oroondates, and the king without punishment, but either she should haue bene put to death, or continually shamed all her life after. Suche worde doth Euphrates sende by this messenger. Wherefore be merry, because I knowe wel ynough you haue hurt no body, and she that hurt you is dead. Thus said Bagoas to them, not speaking Greeke very well, but letting many false phrases escape him, yet he staied not, but tolde them, for that he was partly gladde himselfe, because he scant was content with *Arfaces* forwardnesse: who while she liued, plaied the tyrant, and also to chere, and comfort the yong folkes. For he hoped that Oroondates would accepte well of his paines, (which was a hard matter) if he could keepe the yong man well, whose comlienesse would staine all the other courtiers: and the mayde of such singular beautye, to be his wife after *Arfaces* death. Theagenes and Cariclia were very gladde of these newes & thanked the mighty
p. v. Goddes

Arface hanged
her selfe.

The Æthiopian History

What some would do, to be reuēd of their enemies

Goddes, and iustice therefore. For then they thought they should haue no more paine, though they had neuer so ill lucke, seeing that their mostall enimie was dead. So great a pleasure haue some though it were to die, so that they might die with their enemies destruction.

When it drew toward night, and the heate beganne to abate, so that it was better to trauell in, they set forward, and rode all that euening, and the night, and the next morning, making the more hast to take *Oroondites* at *Thebes*, if they might, but they lost their labour.

For after that one of the host met him, & told him that the deputie was not at *Thebes*, & that himselfe was sente to take vp all the souldiers that were in wages, though they were any where in garrison, & bring them to *Syene*, whither he willed them to go: for al was in trouble, and hurly burly, and it was to be doubted that the city was taken by reason that the deputie came too late, and the Æthiopian armie vsed such celeritie, that it was there before any nebbes came, that it was comming. *Bagoas* leaste his intended iourney to *Thebes*, and went to *Syene*, and being now almost there, he fell into the Æthiopian scout, a valliant crue of lustie souldiers, that were sent before to spie the countie, that the great army might haue safe passage, who at that time, as well because of the night, as also for that they were not very skilful of the countie (for so they had commission to lay their ambushment wheresoever they saw any commodious place) hidde themselves vnder certain bushes for their owne defence, & the better to grieue their enemies too, and slept not. Early in the morning when they heard *Bagoas*, and the other horsemen ride by, and saw that they were but a fevv, they suffered them to ride on, and when they knew certainly that none folloved them, they brake out with a great noise, and pursued them. *Bagoas*, and the other horsemen that were with him, being amazed, as well with their suddaine crye, as also

Celerity is a principal vertue in warre.

of Heliodorus. Lib. 8. 118

for that they knew them to be Æthiopians, by their colour, and themselves not able to withstande the number (for they were a thousande sente to spie the countie in light harnesse) carried not so much, as to looke them in the faces, but fledde, not so fast at the first, as they might, because they wold not haue their enemies thinke that they would flie in hast. These chased them, and sente out aboute two hundred of the people called *Trogloditæ*. The *Trogloditæ* are a people of Æthiopia that liue in husbandry. They border vpon the Arabians. They were very swift of nature, and practise the same from their youth. They neuer weare heavy armour, but vse slinges in battaile, and suddenly inuade their enemies, and so indamage them. If they perceiue that they be too weake, they flie: their enemies neuer pursue them, for that they knowe they are ouer swift, and will hide themselves in euerie corner. Thus these ouertoke the horsemen, being themselves on foote, and wounded them in casting out of their slinges. But when they returned vpon them, they would not abide by it, but fled backe by little and litle to their follovers: which when the Persians perceiued, they despised the because they were no more: wherefore they chased them as faste as they might, & when they had folowed them a litle, then rode they forward againe with as much speed as they could, and spurred their horses, and gaue them all the raynes at will. By which meanes some escaped, and fledde vnto a hill that standeth by *Nylus*, vnder the which they couered themselves that their enemies might not see them: but *Bagoas* was taken because his horse stumbled and he fell, and hurte his legge that he could not stirre it. *Theagenes* also, and *Carichia* were taken prisoners, who thought it shame to forsake *Bagoas*, whose good wil they had tried toward them already, and hoped to find more at his handes afterward, and therefore carried by him, partly for that they could not flie, but especially as I thinke

What people the *Trogloditæ* are, and the manner of their countie.

Theagenes and *Carichia* are taken prisoners of the Æthiopian foreriders.

The Æthiopian History

thinke, willing to yeld them selues to them. When Theagenes saide to Cariclia, thus is our dreame come to passe: these be the *Æthyopians*, in whose land it is our destinie to come. I am determined therofore to yelde to them, and committe our selues rather to doubtful fortune with them, then to present peril with Oroondates. Cariclia vnderstood all the matter, which was now led thereto by destiny, as if she had bene taken by the hand, and conceined better hope in her mind, supposing those who take them, rather to be their friends, then enemies, yet she tolde nothing to Theagenes of that she thought, but said: she was well content. When the Æthiopians were come to the, they knew Bagoas to be an Eunuche by his face, but made further inqurie what these should be, because they sawe them bounde, and without harnesse, of an ægyptian of their own company, and another who could speak the Persian language, thinking that they should vnderstand either both, or one of them at the least. For espialles, and foreriders are taught of necessitie to haue suche with them as can speake the language of the inhabitauntes, and their enemies, that they may the better vnderstand that, where about they are sent. After Theagenes, who by continuance of time had learned the ægyptian tongue a litle, and coulde answer to a short question, had tolde them that he was the chiefe servant about the Persian deputie, and themselves Greekes, taken prisoners first by the Persians, but now through better fortune of the *Æthyopians*, they determined to saue their liues, and take the prisoners and make a present of their first pray to their king, of the chiefe iuel his Persian enemy had. For Eunuches are in the courts of Persia, eies, and eares too, who because they neither haue children, nor kinsfolkes, to whome their mindes might be vnto, they depende onely vpon him who hath committed himselfe to them, and they thought that the two young folkes

Of what estimation Eunuches are in the Persian Court,

of Heliodorus. Lib. 8. 119

young folkes would be a goodly present to waite vpon their king, and grace to his court. And thus they sette them vpon horses, and so carried them away, because else he being wounded, & these hindered with their hands could not goe so fast as they. Surely that which was done, was like a prologue of a comedie, straungers being prisoners, who a little before were afraide still of death that they sawe before their eyes, were not now carried any more captiue, but garded with a number of such, as should within a short time become their subiectes, and in such case were they.

In what case Theagenis & Cariclia were

The ninth booke

The Contents.

This booke containeth the siege of Syene, in which was Oroondates, and the drowning of the countreie round about it by Hydaspes, and the courtesie shewed to them which were in it when the towne was giuen vp: then the falshod of Oroondates by stealinge soudainly away to Elyphantina. After this is described the great battell betweene Hydaspes and Oroondates, in which Oroondates was overcome, and taken prisoner, and yet in the end pardoned. After this Hydaspes vieweth the prisoners, and disposeth them diuersly.

By this time was Syene besieged round aboute, and inclosed with the Æthiopian armye, as if a man would haue set nets about it. For Oroondates when he heard that the Æthiopians were at hand, and that they left Cataracta, and came to Syene, got in to the towne before them a litle, and closed by the gates and when he had planted his slinges, and other ordinance vpon the walles, he waited to see what they would doe. Hydaspes kinge of Æthiopia, hearinge a great way off, that the Persians were entred into Syene by

Syene besieged by Hydaspes,

The Æthiopian History

Theagenes &
Caricia pre-
sented to
Hydaspes.

Gold serueth
for yron in
Æthiopia.

by his spies, and for all that he used the same celerity in their pursuit, by which he was in hope, he should haue bene before them, yet came short, lodged his army before the city round about without any skirmithe, as if he should haue sitten at a play, & killed all their country with thre score hundred thousand men and cattell, so that they draue them into a straight corner. There his espialles finding him, presented their prisoners, he took great pleasure to looke vpon the yong couple, and hadde good affection to them in his minde, as those that should be his owne children afterwarde, although he knew not so much, but especially he accounted it good lucke that they were bounde. And saide: lo at the first the Goddess deliuer our enemies to vs in bands, and seeing that these be the first prisoners, they shall be kepte to the ende of the warre, to be sacrificed at our triumph to the Goddess according to the olde custome of the Æthiopians. After he had rewarded his spies, hee sente them and the prisoners to their impedimentes, and set a company to keepe them, which could well speake their language, and gaue them straight commaundement to looke well vnto them, and let them fare of the best, and keepe them from all manner of uncleannesse, as things appointed for sacrifice ought to be kept, and that theyr bandes should be chaunged, and haue chaines of Gold for them. For wherefore so euer yron serueth in other countries, gold serueth in Æthiopia, and they did as they were commaunded. When they took of their former chaines and without doing any thing els put them in comforte, that they shoulde liue more at ease, and fitted for them setters of gold. Theagenes laughed and saide: good Lord whence commeth this trimme change? Truly fortune flattereth vs wonderfully, we chaunge yron for Golde, and in prison we are enriched, so that we be more worth in our bandes. Caricia smiled too, and would haue him of another minde, and therefore brought

of Heliodorus. Lib. 9, 120

brought him in remembrance of that which the Gods had foreshewed vnto them, and so put him into better hope. But Hydaspes himself assaulted Siene, and where as he thought before, that with his greate hoste at the first approach he should haue ouerthrowen the towne walles and all he had almost bene then repulsed of the that kept the same, who valied not, but valiantly withstood their enemies force, and rayled on them spitefully to anger them the more. He very wroth that they were fully determined to endure to the ende, and hadde not straight yielded themselves to him, thought it good not to trifle the time with his army, and doe, nothing nor to laye such a siege whereby some mighte escape, and some be taken, but utterly in shorte space to spoyle the towne. Wherefore he deuised suche a piece of worke hee parted the compasse aboute the walles amonge his souldiers, and to euery fenne men he appointed fenne yardes, the length and breadth thereof was very great, and commaunded them to make a ditch: some digged, other carried the gritte away, and some therewith dyd raise vp a counterwall against that which was besieged. No manne durste come out of the towne because of the great armie, to hinder or lette the worke that it might not be made round about the towne, and theyr slings, and other engines serued to no purpose. because they saw that the space betwene the two walles was so greate, that they who made the ditch, were without their danger. When they had soon dispatched this, by reason of the great number of the labourers, he beganne such another thing. He least betwixt the two endes of the ditch, the breadth of one hundred foote which hee ditched euen vnto Nylos, bringing the same still from the lower grounde to that which was higher, and more harde. A man might haue likened that worke to a long wall, because it kepte equally an hundred foote in breadth, and was so long as the ground which

The Æthiopian History

which is betwene Nilus and Syene, when hee hadde brought this to the bankes of Nylus, he turned the water into his riuer, which in falling from a higher place into that which is lower, and out of the wonderfull breadth of Nylus into a narrow riuer wrought by hand, made a great noise, as well at the entry therinto, as also in the ditch whē it was in, so that they might heare it, that were a great way off. Which when they who were in Syene saw, and vnderstode into what danger they were brought, because he meant by so compassing them aboute, to drowne their towne, so that none of them might flee, for that they were so inclosed with the walles, as wel by land as water, and that they coulde not be assured, though they abode within they made a good shift, as the time would suffer, to saue themselves. Firste, when the gates, and the worde worke aboute them fayled, they laide vpon it plaister, and pitche, to make it the surer, and they vnderpopped their walles that they mighte stand the stronger. Some broughte earth thereto, and some stones, manye broughte olde timber, and euerie man that which was next hand: no man was vnoccupied, but women and childre, yea and old men too laboured hard. For danger of death refused the ayde neither of anye age, or kinde. The sturdyer young men, and those that were in wages, were set to make a little countermine that shoulde stretch to theyr enemies fortresse, the manner whereof was thus: they digged a pitte almost fise yardes right doobne, harde by the vball, and there layde a sure foundation. Then digged they forwarde, straichte to their enemies Bulwarkes by Torch lighte, and those that came after in order, conueyed the grypt from those that went before, and caried it into a certaine part of the citie, wher their Gardenes were. And this did they for this purpose, that if the water came in this place whiche was without earth, it might haue a way to breake out, and fall

of Heliodorus. Lib. 9. 123

fall away. But this calamitie prevented the redynes of the cittizens. For Nylus hauing now passed the long ditch, fell very fast into the rounde Riuer, and flowing euerie where ouer the Bankes, drownded al that space betwene the two walles, and made it like a standing Poole. And thus was Syene made an Island, & a cittle which standeth in the middelt of a countrey, was compassed about with water, and beaten vppon soare with the waues of Nylus. The wall of the towne withstode the force of the water but one day. But as soone as the water increased and wared high, so that it sunke into the greound, by reason that it was blacke and fruitfull, and wetted somewhat deepe, and toke the foundation of the Wall, so that the weight aboue began to shake, and do as though it woulde fall in euery place, where the softnesse of the earthe caused it to synke, in suche sort that all their prouision trembled, and the warders vpon the wall were afraide of drowning, and by that time that it was nighte, a parte of the wall where the towers stode, fell downe, not so that the fall was lesse then the water, nor able to receiue the same, but that it was fise yardes higher, so that almost it put them al in feare of drowning. Wherefore there arose a pitiful crie of al manner of folkes that were in the city, so that their enemies might heare it, who lift vp their handes to heauen, and called to the Goddes for helpe, which was all their hope which was left, and humbly besoght Oroondates to sende Messengers to Hydaspes, to intreate of peace. He was contente, now being made the seruant of fortune, wer he neuer so loathe. But howe he shoulde sende to his enemies, because the waters wente round about him, hee coulde not tell but as necessitie taught him. For when he hadde wyttten what he woulde, and tyed it to a stone, with a string he cast the same insteade of a Messenger, to his enemies. by that meanes sent he his humble prayers ouer the sea. But he

Siene a picture of a miserable besieged city.

The Æthiopian History

lost his labour, for that the strength of the sling coulde not overreach the length of that space, but fell into the water before it came to them. He cast againe in like sort, and was deceiued: so did al the archers, like such as contended to shote at some mark, and laboured to shote beyonde the drowned ground. Last of all they helde by their handes to their enemies that stode on their fortresses, who had good game at their miseries, and declared by signes as well as they could, what those thzowes meant: sometime they helde vppe theyr handes before them, like such as craued mercie: sometime would they holde them behind their backs in token that they were ready to receive binds, and become their bondmen. Hydaspes perceived that they desired health and was ready to graunt it them. For the enemye that yeldeth, doeth make, and in a manner force a noble man to be gentle. But because he had no ready way thereto presently, he determined to trie them better. There was certaine boates which hee suffered to come out of Ny-lus into his ditch, and there he withhelde them. When he had chosen ten of the newest of them, and furnished them with Archers, and other armed souldiers, and told them what they should say, he sent them to the persians. They rowed in good order, that if their enemies would do any thing that they looked not for, they might be ready to fight. Truly this was a strange sight that a shippe should sayle from wall to wall, and a Parryner shoulde practise his skill in the midst of the drye land, and a boat be rowed where the plow was wont to worke. And although the toyle of warre neuer deviseth new thinges, yet then inuented it the straungest thing, when it made those that were in ships, fight with them that stode vpon the wals, and iorned two armies by sea and land together. Those that were vpon the walles, seeing the boates full of armed men drawe neere to that part where the wall was fallen downe, bringe

New devices
in warre.

of Heliodorus. Lib. 9. 122

men amazed and full of feare for their present dangers, suspected them who came for their safetie (because in extremitie all that happeneth is feared and suspected) and so cast stones, and shot toward the ships. In such sorte deale men that are in desperate case, accounting euery smal protecting of their life a vantage. Parry in their casting they so directed in their hands, that they would not hurt them, but forbide them the land.

The Æthiopians also shot, but more certainly, and as men that vnderstode not the Persians minde, and killed them by two or thre at once, so that some of them suddenly wounded, fell ouer the walles headlong into the water. And the skirmish had bene worse while the one spared, and did but defend them from land, and the Æthiopians fought very angerly, if a certaine olde gentleman of Syene had not come and spoken thus to them on the walles: O mad men, and too much amazed wyth your miseries, doe we now keepe them off, whome we humbly prayed to helpe vs before, seeing that they come to vs contrary to all hope? Who if they come friendly and bring vs peace, they shal be our saviours, but if they meane to deale like enemies, they may with litle laboꝝ be slaine when they be landed: but what shal we be the better when we haue slaine these, seeing that so blacke a cloud hangeth ouer our heads, both by water, and by lande? Why do we not rather let them come in, that we may vnderstand what they haue to say? euery man thought that he said well. The deputie also commended his deuise. Wherefore euery man went by and downe and layde his weapons a parte. When that space betwene the towres was without defendaunts, and the people gaue them a token with a banner that they were contente that they shoulde land, the Æthiopians came nere, and as it were preached out of their ships to the besieged company thus: ye Persians, and men of Syene, if he here, Hydaspes King of the East and West Æthio-

All things
fearefull in
extremity.

The oration
of a gentle-
man of Syene

The Æthiopian History

Hydaspes
commended
for a virtu-
ous king

The folly of
Oroondates.

opians, and at this time yours also, knoweth both how to overcome his enemies, & is ready of nature to grant mercy to them that humbly aske it, indging that to be the vertue of his soldiers manhood, but ths his own praise and honour, proceeding from curtesie. And although he haue your liues in his hand, either to graunt if you, or take it away: yet because you humble you selues to him, he willethe you not to be in feare, and he will not himselfe, but giueth you leaue to appoint what conditions you will, to be deliuered in this perill: for he is not minded to deale Tyrantlike with you according to his own wil, but gouerneth mans estate with mercy without enuie. The people of Syene made answere, that they committed themselves, their children, & wiues to him, to doe with them as he should think good, and that they would render up the cittie also if they might lye, which now was in desperate case, and utterly lost, except the Goddes and Hydaspes do preuent the ruinous decay. As for Oroondates, he answered that he would depart from all that for which the warre beganne, and that he would let him haue the cittie Phike, and the Smaradge mines, but he made request that hee would not deale hardly with him, or cause him to yealde him selfe, and his army. But if Hydaspes would keepe all the points of courtesie, he should giue him leaue to depart quietly with his souldiers to Elephantina, which should doe him no damage, nor liue by any weapon agaynst him, els he had as liue die now as to liue any longer, and be condemned by his king for betraying of his armie: and perhappes that also would be worse, for that now he should haue but a simple and vsual death: then he should haply haue new torments deuised for him. When hee had said thus, they desired them to take into their company two Persians, vnder pretence that they should goe to Elephantina, & if they would yealde that were in that towne, he would do the like without further delay.

With

of Heliodorus. Lib. 9. 123

With this answere the Legates departed, and took the two Persians with them, and recompted to Hydaspes how they had sped. When after hee had smiled a little, and much blamed Oroondates for his great foolishnesse, that he being a man not in his own power, but in another mans, either to liue or die, would argue of any conditions, saide it were very fondly done, to destroy such a number of one mans madnesse, and so he let those depart to Elephantina that Oroondates sent, as though he cared not if they made what promise they could to with stand him. But of his owne minne he appointed some to make a damme at the entrance of Nylus into his ditch, and other some to turn the water another way, that so the water (if there came no more in) might be the sooner auoided out of the space betwene Syene and them, and the harder to trauell in. They began the worke a little as they were commaunded, and would haue proceeded the next day, but then they could do no more because of the night that came vpon them. Whereouer they that were in the city, sought all meanes they coulde to saue them selues, and were all comforted with this health that was promised them vnloked for. And those that made the mine vnderneath the grounde, drewe somewhat nere to the enemies ditch: which thing they gessed, because they took the measure of the space with a line, other sette pottes to stay by the walles, which thing they might easily doe, because of the stones when the wall fell inward. Yet when they hadde doone all that they could, and thought themselves in safetie, they were not a little troubled, but about midnight a great part of the Æthiopians beganne to digge before night (whether it were because the grounde were loose, and not thicke enough wher the damme was made, and so the foundation was thoroughly wetted, or els by reason of the workmen left some empty place in the ground, and therefore it decayed: or whether the water came into the place,

where

where

The Æthiopian History

where was not grette inough laid, when the woorkmen were gone, & so the damme was broken, by reason that water did increafe & swell, or whither a man may iudge it the prouidence of God, brake and made such a noise, which so abashed them, that they knew not what was hapned but both the *Æthiopians* and *Syemans* thoght that the most part of the walles vvas fallen dovvne.

They which were in the Wents kept themselves close, because they were well, and thought they should know what it was in y^e morning. But the citizens went roād about vpon the walles, and seeing y^e all was wel there, they thought that their enemies had had some mishap, vntil the morning toke away al this doubt. & the breach was espied, & the water suddenly auoided. Then did the *Æthiopians* dam vp the entrie of their ditch, and made flood gates of wood, and laide many thousand loades of earth therein, which they fetched as well from the land as by water in their boates, and thus went the water away at length, yet could neither of them com to the other: for the arth was couered with a dape mud, and vnder that which seemed to be dry at the top, ther was much wetnesse, which as wel deceived men as horses. So they passed their time two or thre daies, and in token of peace the people of Syene set vpon their gates, & the *Æthiopians* layde aside their armoure. And so was there a truce, yet came they not together, neither was there kept watch and warde with either of them. But they that were in the Citie gaue themselves to pastime and pleasure, for then it hapned that Nylos the highest feast that the *Egyptians* haue, fell, which is kept holyc about Spidsummer, at what time the floods increaseth, & that is honoured more then all other for this cause. The *Egyptian* saie Nylos to be a god, & the greatest of all Gods, equal to heauen, because he watereth their countrey without cloudes, or raine that commeth out of the ayre, and thus doth he euery yere without faile, as wel

As the feast
called Spidsummer
is kept holyc
about that time
the floods increaseth
of Nylos.

of Heliodorus. Lib. 9. 124

as if it should raine. And this is the common sorts opinion. But the cause why they gaue him so diuine honour, is because they thinke that the mixture of moiste and drie, is the speciall cause of the beginning and continuance of mans life (as for the other elements, they depend vpon these, and are wheresoever these be) and they diuine that moisture proceedeth from Nylos, and drynesse from the earth: but this euery man knoweth also. Parry their diuines say that the earth is his, and Nylos is Osiris, giuing to either a new name. Therefore the Goddes is very desirous of his company, and reioiceth when he is with hir, but loureth when he is absent as if some unhappy blast by lightning had touched her. This tale haue the skilfull men in natures secretes deuised, because as I thinke, they would not make prophane persons priuie of the secretes contained therein: but they instruct those that are desirous to knowe these priuities in their vestry by candle light. And lette this suffice to be spoken at this time, by the leue of the gods, as for the great secrets they shal not be revealed for reuerence sake. Now lette vs procede orderly with that which was done about Syene. When the feast of Nylos was come, the inhabitants fell to killing of beastes, and to do sacrifice, and for al that their bodies was busied with their present perilles, yet they myndes, as much as they might, were godly disposed. Oiondantes wayting his time, when the Syemans were faste a sleepe after their feasting, conueied his army priuily out for he had secretly giuen the *Perians* warning before, at what houre and which gate he would go forth, euery Decurion was charged to leaue all their horses, and other cattell behinde, that they might not trouble them in their way, nor make a noyse, whereby that they did should be discovered but euery man to take his armour, and a boord, or plancke vnder his arme.

When they were come together, as hee had com-

manded

manded

The Æthiopian History

Oroondates
subtile escape
from Syene
to Elephantina.

maunded he cast the bowdes that euery man carried, o-
uerthwart the fle, and laid them in such sort that one
touched another, and so conducted ouer hys armie
with a little paine and great speed, as if there had been
a bridge, for that they who came after, deliuered their
bowdes to them that went before. When he came to
land, he went priuily by the Æthiopians, who suspected
nothing lesse, nor kept watch any longer, but slept solid-
ly, as fast as his breth would giue him leaue, and wēt
to Elephantina and was let in by and by, for that the
two Persians which were sent from Syene, (as was ap-
pointed) wayted for his comming euery night, & when
they hearde their watche worde, they sette open the
Gates. When it was daye the people of Syene fyrste
knew of this escape, suspecting the same for that euery
man missed the Persian that was lodged in hys house,
and could not heare of them, and by the bridge whiche
they saue before the towne. When was the Cittie in
great feare againe and looked for grieuous punishment
for this seconde iniurye, because they had shewed them-
selues so vnfaithfull to lette the Persians escape, after
they had found such clemency at the Æthiopians hands.
Wherefore they determined euery man to go out of y
Cittie, and yelde themselves to the Æthiopians, and by
oath to confirme their ignorance, if happilye they may
moue them to pittie. When all of euery age wer come
together, and hadde taken boughes in their hands, to
declare their lowlinesse and humility, and with tapers
burning carried all their Gods, and holy images into
ken of peace, and wer come ouer that bridge to the Æ-
thiopians, they fell vpon their knees, and saue a farre off,
and gaue al at once a sorrowfull and lamentable cry, cra-
uing in humble sort the forgiveness of their offence: and
to obtaine it the rather, they layde their infants before
them, suffering them to go whither they would, so as-
waging the wrath of the Æthiopians with theyr age,
which

As the
book.

of Heliodorus. Lib 9.

125

which was without suspicion and blame. Those chil-
dren for feare ranne from their parentes and Purles
with a wonderfull cry: some crept in the waye which
went toward the Æthiopians host: other lay and cryed
which could not speake perfectly, and would haue
made any man to take compassion vpon them, because
fortune euen in them printed out an humble estate.

When Hydaspes saw this, he thought that they craved
mercie in moze earnest sorte then they did before, and
therefore sente one to knowe what they would haue,
and how it happened that they came out alone, and not
the Persians with them? They tolde him all the Persi-
ans flighte, their innocencie, the high feast of the coun-
trie, and howe that they priuily slept away while they
were busy in the seruice of their god, and whē they had
banquetted, and were fallen asleepe. Whereas perhaps
if they had sen them being without armes, they shold
not haue bin able to haue staied them being armed.

When Hydaspes heard this, he suspected (as the troth
was indeed) that Oroondates would do somewhat to in-
trap, and hurt him. Wherefore he sent only for y priests,
& when he had worshipped the Gods of greatest price,
he asked them if they could informe him of anye thinge
that they meante to doe, and whither they were gone,
and wherein was their greatest trust. They answered
that they knew nothing certainly: marry they de-
med that he was gone to Elephantina, where the chiefe
strength of his armie laie, & that Oroondates best trust
was in his barde horses. When they had saide thus,
they desired him to goe into the towne as his owne, and
to take from them all his displeasure. But Hydaspes
would not enter into it at that time, yet he sent thither
two troups of armed men to see whither there was a-
ny guile as he suspected, if not that they shoulde be a
garrison to defende the cittie, this done he sente away
the people of Syene with gentle promises, and went him
selfe

The Æthiopian History

felfe foreward with his army, either to receiue the Per-
 sians if they set vpon him or if they would not, to charge
 them. He hadde scant sette his men in array, but his
 espyalls gaue him warning that the Persians were com-
 ming in battaile rare with banners displayed. Oroon-
 dates mustred a great army of Elyphantina, but when
 he sawe that the Æthiopians were so nere, and he lo-
 ked not for them so soone, he was forced to take Syene
 with a fewe souldiers. where he inclosed on euery side
 for al that he sued for safetie, and obtained it according
 to Hyrcanes promise, yet was he the falsest man aliue,
 who caused two Persians to go ouer with the Æthiopi-
 ans, vnder colour that they should inquire, and know
 howe they of Elyphantina would make peace with Hy-
 rcanes, but in dede to vnderstand whither they made
 themselves ready to battaile, if he by any meanes could
 escape, which fraudulent, and guilefull deuise he putte
 them in practise. And when he found them well prou-
 ded, he leade them forth streighte, and protracted noe
 time till he came to his enimies, putting all his hope in
 celeritie, if he might take his enimies vnprouided. By
 this time either armie had sight of other, and he toke
 the field first with al the Persian brauery, so that it gli-
 stered with their siluer and gylte armour, as if all the
 place had beene on fire. For then the Sunne arose, and
 shining vpon the Persians, gaue such a wonderful bright-
 nes from their complet harnessse, that it rebounded vpon
 those that were a great way off. In the right wing
 of his army he placed the Medes and Persians that dwel-
 led not farre off, in the forefront whereof wente those
 that were surely armed, & the archers that wer lightly
 harnessed came behind them, that they might shote the
 better, being defended by them. In his left wing were
 the Ægyptians, and Africans placed, and slingers and
 archers with them too & then he charged ofte to breake
 out and assaile the side of their enimies battaile. Him
 selfe

The order of
 Oroondates
 his armie.

of Heliodorus. Lib. 9, 126

felfe was in the midst of his maine battaile, sitting in
 a chariot verie brauely, enclosed therewith rounde a-
 bout for his better safety, before whom was his barbe-
 horsemens, vpon trust of whome he ventured to ioyne
 with his enimies. For this is a valiant crue, and is set
 before the other army, as if it were a wall that might
 not be battered. They are armed thus. A picked fellov
 of great strength putteth vpon him an helmet accor-
 ding, which is fit for him, as if hee should put on a Cu-
 yarde in a maske: this couereth his head downe vnto
 his shoulders, sauing that there be holes left for him to
 looke out at, in his right hand is a great staffe, bigger
 than a speare, with his lefte hande he ruleth his horse,
 by his side hangeth a sword, and all his body is couerd
 with a coat of stele. And a stele cote is made thus: with
 pices of brasse and yron, as big as the palme of a mans
 hand, they make a cote as it were of scales, laying the
 end and sides of each of these vpon other (so that the ne-
 thermost part of one, goeth ouer the toppe of the other)
 and so they sow them together, and this lieth vpon eu-
 ery part of the body without any adoe: it compasseth
 euery ioint, and neuer letteth a man either to strayne
 out his limbes or draw them in, for it hath floues, and
 reacheth from the neck downe to the knees, sauing that
 necessity forceth that it be cut off betwixt the thighes,
 as one should sit vpon his horse: and such is a coate of
 stele, which beateth off al darts, and keepeth off al ma-
 ner of blowes.ouer their legs to their knees, they pull
 on a boote which is tied to their iacke. Like vnto this
 do they arme their horses: about his legges they tie
 bootes and couer his head with frontlets of stele, from
 his back downe beneath his belly hangeth a cloth with
 diuers wealhs of yron which doeth both arme him,
 and by reason of the spate that is betwene it, hindreth
 not his course at all. Being thus appointed, and in a
 manner thronen into his armour, hee sitteth vpon his
 horse

Howe the
 Persian horse-
 man is armed

How a stele
 coate is made

The Æthiopian History

horse, marry he leapech not by himselfe, but other helpe him, he is so combrd with the weight of his armour. And when the tyme of battaile commeth, he giueth his horse the raines, and spurreth him with his heeles, and so fast as he can, he rideth vpon his enemies like a man made of yron, or an image fashioned with hammers.

His great staffe at the fore end is tied to his horse necke with a corde, and the hinder ende is made faste to the buttockes of the horse, so that in the conflict it sleeth not back, but helpeth the horsemans hand, which doeth but guide the same aright, and by that meanes giueth the greater blowe, so that it runneth through euery man y^t it hits, and often times it beareth thorough two men at one blowe.

How Hydaspes ordered his army.

With such a troupe of horsemen, and the Persian armie thus appointed, the deputie set forward toward his enemies, leauing the floude euer behinde him, forseeing, because he was farre inferiour to the Æthiopians in number, that the water should be in steede of a wall to him, that he might not be compassed aboute with his enemies. Likewise Hydaspes broughte on his army, and placed the souldiours that came from Metoe, being verie cunning in fighting hand to hande againste the Persians and Medes, his enemies righte wing. He set moreouer against them, who were in his enemies lefte winge the Troglodite, which came from that countrie where the cinamon groweth, being light harnessed souldiours, and excellent swifte of fote, and cunning archers. But againste the myddle warde, which he hearde was the strongest, hee set himselfe and his Cliphantes, with towers on their backs, and the soldiers that came from the people called Blemmies, and Seres: whome he instructed what they should do when they came to fight. When the token was giuen in the Persian armie with trumpette, but in the Æthiopian with drumme and timbrell, Oroondates sette forward as fast as he coude, but Hydaspes at first went as softly

Blemmies & Seres are people of Æthiopia also.

as

of Heliodorus. Lib 9.

125

as possible he might, by this meane prouiding that the elephantes should not be farre from those that should rescue and defende them, and that the horsemen in the middle of his enemies army, should be tried before they came to strokes, as sone as they were within danger of shot and the Blemmies perceived that their horsemen were hasty to come vpon them, did as Hydaspes commaunded, and leauing the Seres to see the elephantes, they ranne a great way before their fellows towarde the horsemen, that those who saue them would haue thought that had bene madde, that being so few, durst incounter with so many, and so wel armed. Wherewith all the Persians spurred their horses faster then they did before, taking their boldnesse in maner for a vantage, and thought without more ado at the firste bash to dispatch them. When the Blemmies when they were almost come to hand strokes, and in a maner stucke vpon their speares, suddainly al at once fell downe and crept vnder their horses, and kneeling with one knee vpon the ground laying their heads and shoulders vnder the horses without any harme, sauing that they were troden a little with their feet: but they did a wonderfull strange thinge, for contrary to al mens opinion they wounded the horses, and thrust them in the bellies, as they past by them, wherewith a great sort fell downe by reason that their horses for grieue would be ruled no longer, & so cast them. Whō as they lay on heaps, the Blemmies wounded vnder the thighs for y^e Persian horseman is not able to stir, if he want his horse. They which escaped with their horses whole, fell into the Seres handes.

a notable fact of the Blemmies.

They as sone as their enemies came nere kept behinde the elephantes, as behinde a great towre, and moste sure concert. There was a great slaughter, so that their horsemen were almost slaine. For their horses beinge afraide of the greatnesse and straunge sight of their Elephautes shewed to them, on the sudden, some tur-

ned

The Æthiopian History

red backe, other ranne aside, and caused the maine battaile to breake the array straighte. They who were vppon the elephants, because euery towre had six men in it so that on euery side, two fought saue behind, shot so continually, and so straight as though they had shot at some marke out of their towres, and so if they hadde bene in some stedy castell, so that the thickeesse of their arrowes was like a cloud, to the Persians, especialle, so that the Æthiopians makinge their enemies eyes their marke, as though they soughte not liue for lyfe, but contended whither were the better archers, did so hit their mark, that those that were stricken ranne here and there with their arrowes, as if they had bene pipes in their eyes. If any of them came against their willes out of the array because their horses woulde not be ruled, they fell among the Elephantes, where they died there being ouerthrowne of the elephantes, and troden vnder their feet, or else killed of the Blommies, and Seres who ranne out vppon them, as if they lay at receipt behinde the elephants, and wounded some with arrowes, and other they killed when their horses caste them to the ground. To be shot who soeuer scaped, did nothing worthy talke, nor hurte the elephantes any whitte, for that the beast is couered with yron when he commeth to battaile and if he were not, he hath of nature so hard a scale ouer his body, that no speare can enter therinto. Lastly when al that remained aliue were put to flight, the deputie with shame enough forsooke his chariot, & gotte him on horseback and fled, & the Ægyptians, and Aphricanes who were in the lefte winge knele nothing hereof, but fought manfully, and toke more hurt a great deale then they did: marry they bare it out valiantly. For the souldiers of the countrey out of which the cinnamon commeth, being set against them, charged them sore, and draue them to such shifts, that they knew not what to do, because when they set vpon them

of Heliodorus. Lib. 9. 128

then woulde they die, and runninge a great way before woulde turne their bowes behind them, and shote as they shoulde: but if they fledde, then woulde they pursue them neare, and either with slinges, or little arrowes impoisoned with dragons blood anioie them grievously, for euery one of them hath a rounde wyth vpon his heid, in which their arrowes are set in order they turne the feathers toward their heads, and suffer the arrowe heades to hang out like the beames of the sunne, then in skirmish do they take out their arrowes as readily as if they had a quiver, and leaping and dancing in and out Satyre like, themselves being warmed, and shot at their enemies, and haue no yron heades vpon theyr shaftes, for they take a bone out of the dragons backe, whereof they make their arrowes an ell longe. They done as well as they can they sharpen the same, and make a naturall head thereof, so called perhappes of the bones that come out of Greece. The Ægyptian maintained the battell, and kepte their order a great while, and receiued the shot vpon their shields, either for that they be of nature great sufferers, and make their bolle (not so profitable as arrogante) that they care not for death, or else fearing to be punished if they shrunk from their standards. But after they heard that the horsemen which was the chief strength, and greatest hope of their battaile were put to flight, and the deputie gone and that the Medes, and Persians which were the best souldiers hadde done no noble feat, but a little damage to the men of Meroe, against whom they were placed, and receiued a great deale more, & that euery man els was fledde, they beganne to leaue fighting, and turne their backs to. Hydaspes seeing this notable victorie out of his towre, as well as if he had bene on the top of an hie hill, he sent herauldes to them that followed the chase, not to kil any one, but take as may as they could aliue and aboute all other Croondates, which was done. For the

How the troglodites wear their arrowes.

Whereof the Troglodites make their arrowes.

The Æthiopian History

the Æthiopians drawing their maine battailes along, yet so that their aray was very thicke, turned y^e wings round aboute, and so inclosed the Persian armye. and left no place for them to flie, but through the river: into the which when many fell, and were in great daunger, among the chariotts and other multitude of men, then perceined they that that policie which the deputie vsed in the conduct of his army, was very foolish, and to noe purpose, because at the first when he feared leaste his enimies shoulde beset him rounde about, and therefore so lead his army, that Nylus was euer at their backes, he marked not that he left no place for himselfe wherby he might flie. Where was he himselfe taken, at suche time as Achemenes Cybeles sonne (who by this time heard what newes were at Memphis) went aboute in that boile to kill him (for he repented that he told any thing of Arface nowe) seeing that all our argumentes wherby he might proue the same were taken awaye, and yet was deceiued, and had not giuen him a deadly wound, but he himselfe stroight paid for it, being stroken thogh with an arrow of an Æthiopian. who knew the deputie, and desired to saue him as the charge was giuen, and was offended that any man in flight fro his enimies should so shamefully set vpon his owne felowes, & take that oportunitie which fortune proffered, a time to be reuenged of his priuate aduersarie. When he was brought by him that had taken him prisoner, & Hydaspes saue him readie to sworne, and soze bloudied, which he caused to be stinted straight with such thinges as were prouided therfore, because he determined to saue him if he might, he comforted him thus: I graunt you your life with all my heart, for it is a great praise to subdue the enemy in the fiede as long as he withstandeth by manhood but when he is overcome, with liberality. But what was y^e matter that you were so false? I was false to you, answered hee, but true to mine owne prince.

Achemenes
would kill
Oroondares,
but is flaine
himselfe.

of Heliodorus. Lib. 9. 129

prince When (saith Hydaspes) what punishment thinke you that you haue deserued, seeing y^e you are overcome? such as my prince ought to take (qd. he) of any of your Captanes that had kept their allegiance to you. Truly (said he) he would commend him, and sende him away highly rewarded, if he be a true king, and not a tyrante, and is desirous that other men by his example shoulde doe the like. But sir (said Hydaspes) you saye that you be faithfull, but wil not you confesse that you plaide the foole in aduenturinge to match so many scoze thousands. He answered, I did not foolishly perhaps, seeing I considered my princes nature, who doth more punish the cowardly souldier, then reward the valiaunt man. I determined therfore to ioyne with you, and do some wonderful thing, contrary to y^e opinion of men, as the like occasion of well doing doth oft happen in war, or if I hapned to escape, that I might haue a good excuse because I remitted nothing that I ought to haue done. When Hydaspes heard him say thus, he praised him greatly, and sent him to Syene, & gaue the chirurgians charg to looke very wel to him. Himself also entred y^e towne, with certaine pyked men of his army, and al the men of what sort or age soeuer they were, of the ci- ty mette him, and cast vpon him and his armye, Garlandes and flowers, such as grewe aboute Nylus, and commended him greatly for his notable victorie. As soone as he came into the Towne, ryding vpon an Elephant, in steade of a Chariot, he busied his minde about the seruice of the Gods, and sacred thinges, and asked of the originall of the feastes of Nylus, and if they could shew him any strange thing worthy to be looked on. They shewed him a dæpe well, which shewed the maner of Nilus, like vnto that at Memphis, made of hewed steele stone, wherein were lines drawn an elle one from an other, into the which the water of Nylus broughte vnder the earth by a spring, & falling into these lines,

A pretty communication
betweene
Hydaspes &
Oroondates

The nature
of a cruell K.

The Æthiopian History

declareth to the inhabitants the ebbes and floudes of *Nylus*, by the number of the figures, which bare or couered, doe plainly tel the rising and falling of the water thereof. They shewed him also the strikes of dialles, which made no shadowe, because the Sunne aboute midsummer at *Syene*, going directly ouer the point thereof, giueth no shadowe, and by the like reason it shineth vpon the water which is in the bottom of their welles. *Hydaspes* marvelled not at this as a thing straunge vnto him, for he saw the like at *Meroe*: but when they talked of their feast, and praised *Nylus* wonderfully, calling him the sonne, and author of all fruitfulness, the upholder of the vpper *Egypt*, and father and maker of the inferiour, which bringeth euerie yeare a newe fertilitye thither, whereof the *Gracians* call it *Nylus*, and telleth them the course of the yeare, by flowing in summer, and ebbing in Autumne, and the flobbers which grow in it in the spring time, and the brode of the *Crocodyles*, & said that *Nylus* was nothings els but 5 yeere. Which opinion also the name approued, for if you diuide the letters contained therein, into vnities, if they be put together, will make thzee hundred sixty and 5. and so may there bee daies in the yeare. To bee shorte, when they added therunto the properties of 5 flowers, and beastes that breed thereabout: *Hydaspes* said, this tale doth not only belong to *Egypt*, but *Ethiopia* also. And seeing that *Ethiopia* bringeth this floude to you, whether it be a God as you thinke, or a mingle mangle of all other floudes, you haue good cause to honour that which is the mother of your Godde. Wee doe so, saide the priests, as wel for other causes as that it hath giuen vs a preseruer and a God. When *Hydaspes* told them that they ought to praise reasonably, he entred into *Syene*, and solaced himselfe in the other parte of the day in banquetting with the chief Lords of *Ethiopia*, and the priestes of *Syene*, he gaue leaue to his armye to

Nylus runneth through *Ethiopia*, before it cometh into *Egypt*.

doe

of Heliodorus. Lib. 9. 130

doe so too. There were great herds of beastes, flocks of sheepe, many Goates, and Swine, whereof the *Syeniens* gaue some to the armie, and some they solde. The next day after *Hydaspes* sitting in his royall throne, deuoted to his armie the Cattell, Horses, and all the other bootie, as well that which he had in the Towne, as that he wonne in the fildes, according as euery man had deserved. When he was come to him that took *Oroondates*, *Hydaspes* said to him, aske what thou wilt for thy labour. He answered, I neede aske nothing, O king, but will be content with that I haue, if you be pleased therewith, which I toke from *Oroondates*, and saued him according to your commaundement: and therewith shewed him the Deputies dagger, sette with precious stones of greate value, and wonderfull much woorth, so that some of those that stode by, cryed out it was too much for a priuate man, and a ieuell more fyt for the king: Thereat *Hydaspes* smiled a little, and said, what can be more mete for a king, then that I shoulde be of such courage of minde, that I am not moued with his couetousnesse, but despise the same? Beside the law of armes giueth the victor leaue to take whatsoeuer hee fyndeth about his prisoners bodie, wherefore wee giue him leaue to keepe that which he might haue concealed, and we neuer the wiser. After him came they who toke *Theagenes* and *Carclia*, and said: O king, our bootie is not golde, nor precious stones, which is little worth in *Ethiopia*, and are cast about by heapes in the kings Pallace, but we bring you a younge man and a maid, brother and sister, borne in *Greece*, which except your grace, are the tallest and fairest creatures in the world, wherefore vbe craue that vbe may be partakers also of your large liberalitie and bounty. Well remembred said *Hydaspes*, for when you brought them to me, then I looked vpon them sleightly, vberfore let some man bring them hither straight, and the other prisoners also. They

Hydaspes example may be commended amongst Princes.

It y.

vberg

The Æthiopian History

Great mat-
ters may not
be sleightly
handled.

Good men
will not back
a vow

were brought out of hande, for that one ran forth with
to the impediments without the walles, and tolde the
keepers that they shoulde bring them to the king forth-
with. They asked one of their keepers whose fa-
ther was a Greeke, whether they should be carried, he
answered, that king Hydaspes would see them, and ther-
with as soone as they heard Hydaspes named, they cried
out, the Goddes be our comforte, because till then they
were afraid least any other had reigned. The said The-
agenes softly to Caricia, now my heart you shal tel the
king of our affaires, seeing Hydaspes reigneth, whome
you haue told me oft was your father. Caricia answered,
my dære, great business must be dōe with great cir-
cumspicion. For it is necessary that the endes of those
things must be done with many circumstances, whose
beginnings the Gods woulde haue verie troublesome,
and it is more not to deteate that in a moment, which
hath bene long a working, especially for that the head
and principal point whereupon this business and inue-
stion dependeth, I meane my mother Persina, is away,
whome by the fauour of the Gods we heare is aliue al-
so. But if he giue vs away to any man, shal he not cut
off all occasion how we shall come into Æthiopia, said
Theagenes? you need not fear that, answered Caricia,
for we haue heard diuers times ere now of our keepers
that we are kept to be sacrificed to the Goddes of Me-
roe, wherefore you neede not doubt, that either we
shall be giuen away, or killed before we come there, see-
ing we be consecrated to the Goddes, which thing god-
ly men cannot vndo, but if we through this our woode-
fall mieth in hope to speed well, doe without considera-
tion tell our estate, seeing that they be not here, whome
may knowe and beare witnes thereof. It is to be fea-
red least through our negligēce, and that woorthily, we
shall incense him that heareth vs, and make him an-
gry, who will perhaps also make a mock of it, y^e we be-
ing

of Heliodorus. Lib. 9. 131

ing prisoners, and appointed to serue, will be so bolde to
say that we are the kings children, and haue no proba-
ble, but fondly deuised arguments to proue the same.

But the tokens, said Theagenes, which I know you
receiued and keepe about you, will make for vs, and de-
clare that we be no fraude nor falsehood. Tokens saide
Caricia, are tokens to them that know them, and gaue
me them, but to those that know them not, and can not
vnderstand the whole matter, they are but a vaine trea-
sure: and perhaps woulde make them lay theft and rob-
bery to our charge. And put the case y^e Hydaspes knowe
some of them who shall perswade him that Persina gaue
me them as a mother to her daughter? The surest token
Theagenes, that cannot be denied, is a motherly nature,
by which it cometh to passe, that that which doth in-
gender, is pittifully affected by some secreete of nature,
toward the which is ingendred. Shall we then neglect
these things which may make all the rest seem true. As
they thus talked of these things, they were almost cōe
into the Kings presence, and Bagoas also was broughte
with them. As soone as the king saw them stand before
him, he lifted himselfe vp a little from his throne, and
when he had saide: The Goddes be mercifull to me, he
sate downe againe, and was in a studie. When the spo-
ble men of Persia asked him what he ailed, he made an-
swere: I thought this last night, that I had a daugh-
ter, which suddenly was growen to such a stature as
this woman is off, and though I toke no regarde to
my dreame before, yet now by the beautie of this maid
which is like her, I remember it againe. Those who
were about him said that it was a fantasie of the mind,
which often times woulde foreshew things to come.

But for that time he made no account of it, but asked
them what they were, and of what countrey borne. Ca-
ricia helde her peace, & Theagenes spake, that they were
brother, and sister, borne in Greece. O noble Greece

It ij.

(said

It is naturall
to every cre-
ature to loue
their owne
kind.

Hydaspes
dreame

The Æthiopian History

(said hee) who doeth other times bring forth good and honest creatures, and at this time hath provided vs of good offerings, as to do sacrifice for our victorie. But why had I not a sonne also in my dreame? (sayde hee smilingly to them that were by) for as much as reason would that I should haue seene this young mans figure firste before the maydes. After this he turned his talk to Caricia, and speaking Greeke, (which tongue is in price with the Gymnosophytes, & princes of Æthiopia) saide: thou maide, why dost thou hold thy peace, and not answer to my question? Caricia answered: at the Altars of the Goddes (to whome we understande that we are kept to be sacrificed) you shal know me, and my parents. In what countrey be they (said Hydaspes to her againe?) They be here: quoth she, and shalbe present also when we shall be offered. Thereat Hydaspes smiled, and said: surely this daughter bozne to me in my sleepe, dreames that her parents shalbe conueyed out of Greece into the middelt of Meroe. Therefore let these be carried away, and kept as wel as they haue bin hitherto, to sette forth and adorne our sacrifice. But what is he that standeth by them so like an Eunuch? One of the men that stode by, answered, that he was an Eunuche in deede, whose name was Bagoas. Let him goe with these also, not as a sacrifice himselfe, but to see to this other maide ordained to be offered, that she may be kept chaste untill the time come that she shall be offered. For Eunuches are very iealous, & therefore be appointed to take heede y other do not that which they themselves are not able to do. When he had said thus, he looked vpon al the other prisoners, which came orderly, and told them, some whereof, such as seemed were bozne to bee slaues, he gaue away, and such as were of good parentage, he let goe freely, saying that he commaunded ten young men chosen out of al the rest, & as many maidens to be carried with Theagenes for that purpose, when he had

of Heliodorus. Lib. 9. 132

had answered euery man that had neede of him. Last of all he spake to Oroondates, who was brought to him in a chariot, saying: for as much as I haue obteyned that about which we made this warre, I am not minded as many are, I abuse not fortune to desire to get more the other men haue, neither wil I make me a great empire because I haue gotten this victorie, but am contente w those boundes and markes which nature made at the firste, whiche parte *Æthiopia* from Egypt by the Niles, wherein I obserue equitie, and returne, for as much as I haue gotten that I came down for As for thee if thou line, be deputed of as much as thou hast bin before, and tell the king of Persia that thy brother Hydaspes hath with hand overcome thee, but through the moderation of his mind hath released to thee all that was thine, and is desirous to keepe the amitie which is betwixt thee and him, (of which thinge hee maketh greatest account of any thing that is in the world among men) and wil not refuse to fight againe, if thou shalte attempt any thing hereafter. As for the people of Syene, I release to them the tributes that they were wont to pay, for ten yeeres, and charge & command you to do the same. After he had said thus, as well the Citizens, as the Souldiers that were by, thanked him, and clapped their hands so loud that the noise might be heard a great way off. But Oroondates held by his hands, and laying them a crosse, fell downe and worshipped him, which thing the Petitioners are neuer wont to do to any strange king, and said yee that be presente, me thinketh that I breake not the custome of my country to my king, if I adore him who hath giuen me a Deputiship, neither do I any euil, if I do this to the iustest man in the world, who might haue slaine me: he hath graunted me life through his singular courtesie, and although he might haue seized all into his owne hand, yet hath he giuen me my deputiship againe. Therefore I promise both the *Æthiopian*, and

xx. yy.

Persians

Hydaspes has
equal mind
and clemen-
cy to Oroon-
dates.

Hydaspes &
his will selfe
commended
by his enemy

The Æthiopian History.

Perſians if I live, that I will keep long peace, and continuall amity, and perſourne to the Sycnians that which I am commaunded. But if any thinge otherwiſe then ſhall happen unto me, the Goddes reward Hydaspes, and his houſe, and all his poſteritie for the goodneſſe he hath ſhewed to me.

The tenth booke.

This laſt booke declareth how Hydaspes was received into his owne Countrey, and the manner of the Sacrifices which he did, then the acknowledging of Caricia to be his daughter, and the entertaining of the ſtrange Embaſſadors, with certaine active ſeates of Theagenes. After this is Theagenes aſſured to Caricia by Hydaspes, and they are made Priests, he the Sunne, and ſhee the Moones, and doe Sacrifice. Then goe they to Meroc, where the ſecret things appertaining to the marriage, are finiſhed.

THUS lette this ſuffice to be ſpoken of that which was donne aboute Syene, which after it was come in ſo great daunger, by the clemencie and equitie of one man, ſuddenly received ſo good a turne. Thus done, Hydaspes ſent a great part of his army before and wente himſelfe into Æthiopia; and the people of Syene and other Perſians, followed him a great way, and praiſed him much, and made many ſupplications for his good and prosperous health. Firſt he tooke his journey on the bankes of Nylus, and ſuch other places as were nere unto the ſame. After he came to Catarracte, and hadde done ſacrifice to Nylus and the other Gods of that countrey, he turned aſide, & went throghe the middeſt of the countrey. When he came to Phile, he gaue his army leave to reſt and reſreſhed themſelves two daies. There againe he ſent

of Heliodorus. Lib. x. 133

ſent alway a great number of his meaneſt ſouldiers, but carried himſelfe to fortifie the wals, and place therein a gariſon. This done, he choſe two horſemen whiche ſhould ride in poſt before him, and in certaine townes and villages change their horſes with letters to Meroc to certifie them of his victorie. To the wiſe men which are called *Gymnoſophiſtæ*, and are of the kings counſell he wrote thus.

To the diuine counſell *Hydaspes* ſendeth greeting.

I certifie you of the victorie which I had of the *Perſians*, yet I make not anye great account of the ſucceſſe that I had in ſpeeding ſo well, becauſe I conſider the changes, and unſtableneſſe of fortune, but ſalute and commend by my letters the prieſthode, which as at all times, ſo hath it verie well at this time told me truth. Wherefore I pray you and as I may commaunde you, to come into the place appointed, that with your preſence you may make the ſacrifice more acceptable to all the people of Æthiopia.

And to his wife *Perſina* thus.

Underſtand that we haue wonne the ſelde, and that toucheth you moſt nere, are in good health. Wherefore make ſome ſumptuous prouiſion to doe ſacrifice of thankſgiving to the Godds, and when you haue ſhewed the wiſe men our letters, and exhorted them to be preſent, make haſte to bee in the ſelde before the citie, which is conſecrated to our Gods, the Sun the Moone, and Bacchus. When *Perſina* had read this letter, ſhe ſaid: ſurely this was my dreame that I had this night I thought that I was with childe and brought forth a daughter which was marriageable preſently. & I geſſe that my ſorrowe in trauel betokened the battaile, and my daughter the victorie. Wherefore go into the citie, and tell them of theſe ioyfull newes. And poſſes die as ſhee commaunded them, and with garlandes of the hearbe

Hydaspes letters to the counſellers of Meroc.

Hydaspes letter to his wife *Perſina*.

The Æthiopian History

Hydaspes
well belov'd
of his sub-
jects.

hearbe Lotos, and groweth by Mylos, upon their heads, and branches of palme in their hands which they shaked, and shewed in the chiefe places of the citty, bypon great horses, made report of victorie, and if they hadde said nothing else thereto, their gesture, and the habite of their bodies, would haue declared the same. Therefore all Meroe was soudainely full of ioy, & the people flockt together, and sacrificed day and night in euery family, streete, and tribe, and went off to the temples and were not so gladd of the victory, as that Hydaspes was well, because that man hadde by equitie and courteous vsage of his subiectes, so wonne the heartes of them, that they loued him as their father. Persina after she had prepared great droues of oren, and horses, and many Sheepe, Quailes, and Griphes, with all manner of other liuing thinges, and sente them before into the sacred feldes, that of euery one kind of them might be a iust hecatombe, and such as were left should serue for that publike feast, she went to the Gymnosophistes, which dwell in the groue of Panne, and gaue them Hydaspes letters, and prayed them to fulfill the kings request in that behalfe, & do her a pleasure, and be an ornament by their presence to the sacrifice. They willed her to stay a while, and went themselues into the temple to pray, and asked counsel at the Goddes what was best to doe, and returned by and by. And Sifimithres which was chiefe of the kings counsell, said: we will come, Persina, for the Gods command vs so to do: maye they foreshewe that there shall be a sturre and busines in the sacrifice, but it shall haue a very good and delectable end because that destiny shal without your trauaile bring to light a member of your body, and parte of the kingdome which was losse. All terrible thinges, sayde Persina, shall haue the better successe, if you be by: and I will send you worde, when I heare that Hydaspes is almost come. You need not (quoth Sifimithres) send vs any worde

of Heliodorus. Lib. x. 134

worde when hee will come, for to morrowe morninge will he be here, and so shall you haue knowledge by his letters anon. And it happened so indeed: for as soon as Persina was departed, and almoste come home to the kings pallace, a poste gaue her letters from the kinge that told her that he would be ther the next day. When by and by the contents of these letters were notified in the towne and the men onely were commaunded to meete them, but the women might not go out of the cite because that the sacrifice shold not be defiled by any meanes, in as much as at that time they sacrificed to the cleanliest Goddes, the Sunne and Moone, and therefore might no women be present, but the priest of the Moone alone, which was Persina, for that the kinge is the Sunnes priest, and the Quene the Moones. by the custome of the countrie. Caraclia also shoulde be there, not as a looker on, but a sacrifice to the Moone. When was there a great adu in the city so that the men wold not tarie till day, but laboured all the night, to goe ouer the floude *Astabora*, some by the bridge, other that dwelled a farr off in boates that were made of reedes, whereof many growe there on the bankes sides: the boates bee very swift, as well for the matter that they be made of, as also for their burden, for they neuer carie aboue two or thre persons, for the reede is cut into two parts, and of either will they make a boate. Meroe is the chiefe cittie of Æthiopia, in manner of an Ilande thre cornerd, about the which Nilus, Astabora, and Asafoba do runne. At the head is Nilus, and that is diuided into two partes: the other two floudes runne on both sides one by another, and meete at length, and fall both into Nilus. by reason of the greatnesse thereof, which is such that almost it maketh the Ilande imitate the maine lande) for it is thre hundred threescore and fiftene mile long, and fiftescore and fife broad. It ingendzeth beasts of wonderfull greatnesse of all kindes,

Nilus, Asafoba, & Astabora, flouds of Æthiopia

The English
name of the
Iland where
Meroe is

The Æthiopian History

When and
other part of
Æthiopia.

but especially elephants, and as there grow trees without the travaile of men. so doeth it bringe forth much other fruite. For beside that, there are palme trees of greate heighte, which beare store of palmes, there is corne and wheat of such tallnesse, that it wil hide a man on horsebacke alwaies, and sometimes though hee late vpon a Cammell, and it bringeth forth so much that they reape three hundred times so much as they sowe, & the reed that grows there is such as we spake of before: so that all that night was bestowed in passing ouer the riuers: which done, they went to make Hyalpes, and receiued him with great shoutes and clamours, as if he had bene a god: & those went a great way before. When he was almost come into the sacred field, the Gymnolophistes came, and gaue him their hands, and welcomed him with kisses. When they had done, Persina met him in the temple porch. When they had made an ende of their prayers, and thanksgiuing for his victorie, and safe returne, they made them readie to the publike sacrifice, and hee late in a tabernacle made ready before for that purpose: that same was made of foure reeds, newly cut downe, foure square, so that at euery corner stood a reede to stay it vp in steade of a pillar, the toppe was made round, & couered with diners boughes, the fairest whereof were bzaunches broken from the palme trees. In an other tabernacle hard by this vpon places about were set the images of that country Gods, and the pictures of the noble men, especially of Memnon, Perseus, & Andromeda, whome the kinges of Æthiopia suppose to be the authours of their stocke. In other seats beneath late the Gymnolophistes, and had in manner their gods ouer their heads: about these stood a crue of souldiers round, which with their shields before them kept back the multitude, and reserved a place in the midst for the sacrificers without all tumulte or discafe. As sone as Hyalpes had in few woordes declared to the people his

victory

victorie, and what he had done else luckily for the common wealth, he commanded them who had to doe with the holy affaires to beginne their sacrifice. There were ^{The manner of their sacrifice.} three altars made, two which appertained to the Sunne and Moone, were set together: the third that was Bac-
cus, was erected a good way off, to him they sacrificed al manner of liuing things, because that his power is wel knowne, as I suppose, and pleaseth all. Upon the other altars to the Sunne were offered yong white horses, and to the Moone, a poke of oren, by reason that they helpe them in their husbandrie. Not farre from thence, while these thinges were in doing, there was a sound vncertain voice heard (as is like would be among such a multitude) which cryed: let the sacrifice which our country accustometh to do, be now made for all our safeties, then let the first fruits that were gotten in the warre be offered. Hyalpes perceiued that they called for humane sacrifices, which are wont to be offered of those that are taken in straunge warres, and beckned with hand, and told them that he would by and by doe what they required: and therewith he commanded the prisoners appointed for the purpose to be brought forth, among whom came Theagenes and Caricia not bound, but garded about with men: all the other were heauie, and good reason why, sauing Theagenes, & Caricia smiled, and went with a cherefull countenaunce, and alway looked vpon Persina, so that she also was moued therewith, and sore sighing said: O husband, what a maide haue you appointed to be sacrificed? I know not whither euer I sawe so faire a creature? what a stout stomach? what a beautifull visage hath she: with how couragious a hart beareth she this fortune? how doth she moue my minde, by reason of her flourishing age? If the daughter that I had by you, which was so euil lost, had liued, she would haue bene almost as olde as she. But husband, I would to God ye might deliuer her by
some

The Æthiopian History

some meanes from this perill, surely I shuld haue great comfort if she seru'd at my table and waited vpon me. Perhappes also the vnhappy creature is a Greeke, for neuer was there such a face in Egypt. She is a Greeke answered he indeede, bozne of father & mother, whome she hath promised to shewe at this time, but I am sure she shall neuer be able to doe that. But that she should be deliuered from this sacrifice it is not possible, though I woulde and yet am I moued somewhat too with the maide, and haue compassion vpon her: you know that the law requireth a man to be offered to the Sunne, and a woman to the Moone, and because she was brought me first and ordained for this purpose, the people would be content with no excuse, onely one helpe there is, if she be founde not to be a cleane maide, without meddling with man, when she shall goe to the fire, saing that the law willet that she be as well cleane also, that is offered to the Moone, as hee that is sacrificed to the Sunne, as for Bacchus it made no great matter. But take heed that if shee be founde to haue accompanied with men, it be no honestie to take her into your house. Then saide Persina, let her be founde to haue done that, so shee may be saued: captiuitie, war, and banished life, so farre from her owne countrey, excuseth her though she haue done any such thing, whose beautie is sufficient to make her to be forced. While she spake thus, and wept, but wold not haue them that were by to perceiue so much, Hydaspes commanded fire to be brought, then were the young children gathered together, and the priestes (which onely may touch it without any harme) brought it out of the church, and set it in the midst, and bad all the prisoners treade vpon it. All those that trode vpon it were burned in the soles of their feet, and were not able to abide it any while, there were spittes of goulde layde to the fyre which was wrought to such purpose, that it would burne euery vnhast person, and

Captiuitie &
war maketh
many an ill
deed pardon-
ed.

of Heliodorus. Lib. x. 136

him that was foreswozne, but such as had liued otherwise might treade vpon it and haue no harme. Wherefore they appointed these to Bacchus and other Goddes, sauinge two or thre maides of Greece, which were founde to haue kepte their virginitye. After Theagenes also put his foote to the fire and was found a maide, there was great wondering, both for that he beinge so tall and beautifull, as also because he was so young and lusty, and had neuer to doe with any woman, and so he was appointed to be offered to the Sunne. Then spake he softly to Caricia, and said: is sacrificing the reward of such as liue cleanly in Æthiopia, and that they be slain, that keepe their virginity? But Caricia why doe you not now manifest your selfe? What other time do you look for hereafter? Will you tarry till one come to cutte our throates? Utter I pray you, and tell your estate, perhaps when you are known you shall saue me, if not, yet you without doubt shall be out of danger, which thinge when I see, I shall be better content to die.

When she had answered him, that her time was now at hand, and that the whole estate of her fortune was set vpon fire and seuen, she taried not, til they commanded her, that had charge of that matter, but put vpon her the holy garment, that shee brought from Delphi, which she alway carried in a little fardell aboute her, wrought with Golde, and other costly Iewelless, and when she hadde cast her haire abroade, like one taken with diuine furie, ranne and leapt into the fyre, & stode there a great while without harm, and her beauty then appeared a great deale more, so that euery man looked vpon her, & by reason of her skole thought her more like a Goddesse, then a mortall woman. Thereat was euery man amased, and muttered sore, but nothing they saide plainly, and wondered beside al other things, that she beinge more beautifull then any mortall woman, and in her best youth had not lost her virginity: so that diuers

The Æthiopian History

What sacrifice the gods like best.

in the company were sorrowfull that she was fit to be offered, and would if they wist howe, gladly haue deliuered her, for al that they wer very superstitious. But Petina about all other was most sorrowfull, so that she said to Hydaspes how unhappy is this wenche, which boasteth so much of her virginity at such vnseasonable tyme, and must die for all this praise, but husbände, howe shall we do with her? He answered, you trouble me in vain, and for naught take you pity vpon hir that cannot be saued, but hath bene kepte from the beginninge (as may bee guessed) for the excellencie of her nature to the Goddes alone. Then spake he to the Gimnosophistes, and saide: righte wise men, seeinge that all things are ready, why do you not begin to do this sacrifice? God defend (saide Sismithres in Greeke, that the people might not heare it) for we haue defiled both our eyes, and our eares too much with this that is done already. As for vs, wee will goe aside into the Church, for we our selues mislike, and suppose that the Goddes do not allowe suche abhominable sacrifice, as is done with men and women, and I would to God that wee might also disallow and fordoe all the other sacrifices, whiche are made with slaughter, for as much as in our opinion that sufficeth which is done with prayers and other sweet saouours. But tarry you (for ther is no dout but the king must needs be there to appease the people) and doe this vncleane sacrifice, because of the oulde customes and decrees of Æthiopia, that must needs be done, yet so, that you shall haue need to purge your selfe afterwarde, and shall scant be able to do it, I thinke that this sacrifice shall not come to any good end, for diuerse causes, but especially for that God hath tolde me so, and because the fire standeth about these strangers, and signifieth that there is some God that defendeth them. When he had said thus, he and the rest that sate by him arose, and wente their way. Then Caricia lept out

of Heliodorus. Lib. x. 137

out of the fire, and ranne to Sismithres, and fell flatte at his knees (in spite of the officers, which would haue stayed her, because they thought that her humility was for nothing els, but to craue that she might not die) and saide: moste wise men stay a while, for I haue a cause to pleade with the king and Quene, and I must haue iudgement thereon, and I heare that you onely giue sentence vppon such noble persons. Therefore abide, and be you iudges of this plea of life and death, for you shall know that it is neyther possible, nor iuste, to offer me to the Goddes. They heard what she sayde, gladdely and spake to the king, saying: heare you S king, this appeale, and what this stranger requireth. Hydaspes smiled a little, and said, what iudgement may this be? What haue I to doe with her? By what meanes should I come in her danger? What which she wil say (quoth Sismithres) shall declare. But quoth Hydaspes) take heed least this that you do be no indignite, but plaine wrong: if I that am king shall stand to plead with a prisoner. Sismithres answered, equitie and iustice hath no respect of honour and estate, but hee spee- deth best, that bringeth best reasons. Hydaspes said the lawe geueth you leaue to determine the controuersies betweene the king and his subiects, not with aliens and strangers. Sismithres answered, wise and discret men doe not measure iust thinges by countenaunces, and outwarde appearance, but rather with equity. Tell (quoth Hydaspes) let her speake, seeing it is Sismithres pleasure, but it is manifest that she will speake nothing to the purpose, but some foolishly deuised thinges, as such as are in extreame peril are commonly wont to do. Caricia, though els she were of very bold spirit, for hope of her deliery out of these dangers, which she trusted would come to passe, then was she passing merry, when she heard Sismithres name, for that was he that she toke her, and gaue her to Caricles a tenne yeres past,

Sismithres
advised her
three ex-
actly well.

The Æthiopian History

When he was sent Embassadur to Oroondates aboute the Smaragde mines, and at that time hee was one of the Gymnosophiltes, and chiefe of all the rest. Then knewe not Caricia him by his face, because she was separated from him very young, and but seuen yere old, marry shee remembred his name. and was the gladder for that, because that she trusted that he woulde be her advocate, and helpe her to be knowne. Therefore shee helde her hands vp to heauen, and sayd aloude, that all might heare: O sunne, the founder of my Ancesters petygre, and ye other Gods, and noble men, you shall beare me witnesse that I say nothinge but trueth, and help me in this place, to which I shall bring due p[ro]ofe, and there beginne. Doe you commaunde, O King, strangers, or this countrey men to be offered? Strangers (quoth he.) Then it is time (said she) that you seeke other to be sacrificed, for you shall finde me to be one of this countrey bozne, and your subiecte. He marueyled at this, and said she lied. Soft (quoth Caricia) you wonder at smal things, there be greater matters then this, for I am not onely one of this countrey bozne, but of the blond royall. Hidaspes despised her words, and turned away as though they hadde bene to no purpose. Then (quoth she) father, leaue off thus to despise and refuse your owne daughter. Therewith the king not onely despised her, but wared very wroth, acco[un]ting that iudgement great scozne, and intollerable wrong, and said: Simithres, and the rest, how long shall she abuse my ouer great patience? Is not the maide stark mad? who of singular boldnes with lies seeketh to auoyde death, and saith she is my daughter, as if it were in a Comedy, and this but of a desperate mind, and fond deuised matter? For my part (as you know) I neuer had so good luck, as to haue a childe, onely once it was tolde me that I had one, but I lost her by and by. Therefore let me carrie her away, that delay the sacrifice no longer. So maun shall

of Heliodorus. Lib. x. 138

shall carry me away, saide Caricia, excepte the Iudges commaund, and you your selfe are iudged now, and do not iudge, nor determine. Perhaps, O King, the Law suffereth you to kill strangers, but neither this law, nor the law of nature will, that you kil your owne children, for the Goddes shall p[ro]oue this day, that you are my father, though you say nay. Euery controuersie in law, O King, standeth vpon two points especially, that is to say, p[ro]ofe by writings, and confirmation by witnesses. I will bring both to p[ro]oue that I am your daughter, for a witnesse I will bring none of the common sorte, but himselfe the iudge, for the iudges opinion maketh greatly on his side that pleadeth any matter: and I will lay before you a writing which shall tell you both mine and your estate. As soone as she had saide this, she toke her fascia, that she carried about her, and vnfoulded it, and gaue it to Pe[ri]na. And as soone as shee saue it this was freight so amazed that she could say neuer a word, and looked a great while vpon that which was written therein, and the maid together, so that for fear she trembled, and sweat sore, and was glad of that she saw, marry shee was much troubled with the suddenesse of the chance, which hapned in such sorte as no man beloued it. Beside this, she feared if it were opened, least Hidaspes would suspect somewhat, and be too light of belofe, or angry, and perhaps punish her, in so much that Hidaspes seeing her so amazed, said: woman, what meaneth this? Doth ought contained in this writing thus trouble thee? O King, my Lord and husband (quoth she) I haue nothing to say thereto, but take it, and reade it your selfe, the same shall teach you well inough: and as soone as she had giuen it him, she sat downe againe very sad.

When Hidaspes had it, and had called the *Gymnosophistes* to reade it with him, he ranne ouer the same, and marueyled much thereat himselfe, and perceined well that

By.

Simithres.

By writings
and witnesses
is euery con-
trouersie en-
ded.

The Æthiopian History

Sisimithres was abashed, and that six hundred thoughts arose in his minde, so that he looked oft vpon the fascia, and oft vpon the maide. Then he had red all, and was thoroughly instructed as well of her exposition as y^e cause thereof, he saide: I know well that I had a daughter, which for all that it was tolde mee that she was dead, & Persina said so her selfe also to me. yet now I know that she was sent abroad to seeke her fortune. But who was he that took her vp, saue her, and nourished her thus, or who was he that carried her into Aegypt? was he taken with her: to be short, how may I know that this is she, and whither that which was cast forth be not dead, and some man when he hapned to find this, wold abuse his good luck, and giue them to this maid, and make her play this part, and so scorn the great desire that we haue to haue a childe, by suborning some changeling and colouring the trueth with this fascia.

To this Sisimithres answered, I can resolute you of your first doubt: for I am hee that took her vppe, and kepte her secretly, and carried her into Aegypt when you sent mee Embassadoure thether. You knowe well enough that we may not lye. And I know this fascia, which is writtten with the letters of the kinges of Æthiopia: wherefore we neede not doubt that it was deuised any where else, and you haue good cause to knowe it, because it is writtten with Persinaes hand. But there were other tokens also that I gaue to him who receiued her of me, which was a Greeke, and by seeming a good and honest man: I haue them also said *Cariclia*, and so shewed them the iewels, with which sight Persina was more astonied then she was before. And when Hydaspes asked her what they were, and whether she knewe any of them: gaue him none other aunswere, but that she knewe them, marry it was better to make further trial of these thinges at home. The was Hydaspes troubled againe, and almost beside himselfe: but *Cariclia* said, these tokens

of Heliodorus. Lib. x. 141

tokens my mother gaue me, but this ring is yours, and then she shewed him the *Panarbe*. Hydaspes knewe it, for he gaue it to Persina when he was betrothed to her, and said, these tokens be very good, and mine owne, but yet I know not that you haue them as my daughter, & haue not come by them by any other meanes. For to omit other things, your colour is strange, and the like is not seene in Æthiopia. Shee was white too (sayde Sisimithres) that I brought vp, and the terme of yeeres doth well agree with the age of this maide, for that the time of the exposition was seuentene yeeres agoe, and she is seuentene yeeres olde, more her eyes wil proue no lesse, and all the habite of her body is like her that I saue at that time. Sisimithres (quoth Hydaspes) you haue sayde very wel, and rather haue defended this cause as an advocate, then sate vpon it in iudgement: but beware that while you go about to take away part of this doubt, you charge not my wife with a very hard matter. How is it possible by reason, that seeing we bee both Æthiopians, should begette a white childe? Sisimithres then looked aside vpon him, and smiling scornefully, said, I cannot tell what ayleth you, that you presently be thus affected, that you obiect this patrocinie to me as a fault w^{ch} thye ^{Who is the best iudge,} blame, which I thinke I ought not to neglect. For we call him the best iudge which is a patrone and defender of equity, but why doe I not rather defende you then the maide: seeing that I haue proued you to be a father by the helpe of the Gods. And shoulde I nowe dispise her, whome I haue kept for you from her cradle? But thinke as you will of vs, we passe not a point. For we liue not to please other men, but seeke to contente our owne consciences with onely honestie, and meer equity. As touching the question of her colour, the fascia au^{er}swareth you, that Persina conceiued such a figure by looking vpon *Andromeda*, when you had to do with her: if you desire to be fully satisfied herein, and be made to

believe without deniall, the picture is at hand, looke vpon Andromeda, who is as wel expresse in the maide, as in the picture without any difference. This said, the officers brought the image which was carried away before, and when they hadde set it by Carichia, there was such a shout among the people, by reason that those who were neare, tolde them that were a farre off, and could not heare what was done, that for ioye they wiste not what to doe. So that Hydaspes also could not distrust any longer but stood (a great while, what for ioy, and wondering) still and stirred not. Yet quoth Sisinithres we wante one point, strippe vpp your flowe maide, for there was a blacke spotte aboue your elbowe: it is noe shame to be stripped for trial of your parents & kindred. Carichia vncouered her lesse arme, and aboute it there, was in a manner a mole, much like to the strakes that Elephantes haue. Persina could rule her self no longer, but suddenly went out of her thzone, embraced her, and wept, and for the exceedingnesse of her ioy, whiche she coude not conceale, she made a certaine mutteringe, and she wanted but little to haue fallen with Carichia. Hydaspee had pittie vpon the woman, when he saw his lament so, and himselfe was like affected in his minde too, but he kepte teares out of his eyes, as if they hadde bene made of iron or honye, and so looked vpon y which was done. And although his mind was moued as wel with a fatherly affection, as with a manly courage, so y he was drawne both waies, yet he was at length ouercomed of nature, which overcometh al thinges, & did not onely suffer himselfe to be perswaded that he was a father, but was also affected like a father: so that, when he saw Persina fall with her daughter, he tooke her vp, embraced Carichia, and with teares, as with an offering, made a fatherly league with her. Yet did he not forget what he had to do, but stood still a while, and looked vpon the people, which were affected like him, & through we,

Carichia known for Hydaspes daughter.

and pittie, wept to see that strange hap, and would not heare the cries which commanded silence. Wherefore he stretched out his hande, & bad them be still, and when he had appeased them, he saide: ye that be present, the Goddess contrary to all hope, haue declared that I am a father as you both hear and see, and y this is my daughter it is proued by many arguments: yet do I owe such good will to you, and my countrey, that without regard either to the succession of my blond, or ioy that I haue to be called a father, which all by her are like to ensue, am ready to offer hir to the Gods for your behoufe: and although I see you weepe, and are affected like men, and haue pittie vpon the vntimely age of the maide appointed to die, and to see me without all hope of succession hereafter, yet must I needs, though you say nay, perforce the custome of our countrey, and rather haue regard to the publique vtility, then my priuate profit. Surely I know not whether it be the Gods wil to giue her to me, & take her away againe at one time (as they did at the first when she was boyne, and now are like to do after she is found) but I leaue that to be scanned by your discretion: for I cannot determine whither they would haue her sacrificed whom they haue banished into the farthest part of y world, & by a wonderful chance brought to me againe like a prisoner. Which thing seeing it falleth out thus, though I haue not named her as an enemy, nor indammaged her since she was prisoner, yet now I know that she is my daughter, I wil make a sacrifice of her, if you desire it, without more ado: neither will I yeelde to affection, which in another father perhaps deserved pardon nor be abayed, nor desire you to be good to me, and graunt me this fauour that y lawe of nature requireth, in sparing hir for my fantasie because we may appease the Goddess some other way, but euen as you haue ben like affected as I, and as sorrowful for my mishaps as your owne: so wil I make more account

The oration of Hydaspes shewing the duty of a good king.

The Æthiopian History

of your weale publike, then mine owne priuate commoditie, without any respect at all to this miserie, neither will I set by sorrowfull Persinas teares, who hath now at this time seen her first child, and is a mother, and shal by and by be spoiled thereof. Wherefore if you wil leaue your weeping, and fruitlesse pittying of me, and let vs goe to our sacrifice. Now to thee my daughter (for first and last will I call thee by this pleasante name) whose beautie is perles to no purpose, and hath found thy parentes in vaine, which hast in an ill time hapned vpon thine owne countrey, worse to thee than any strange land, who hast bene safe in other countreys, but art in danger of death in thine owne, trouble not my mind with sorrowfull weeping, but if euer thou diddest thew thy selfe to be stout of courage and princely mind, now pluck vp thy heart, and follow thy father, who cannot prouide a marriage for thee, nor bring thee to bed in any costly bowers, but make thee ready for sacrifice, and beare before thee, not such tapers as are used at brydals, but appointed for sacrifice, and is in will to make an offering of thine unspeakeable beauty: and you gods bear w^e me if affection hath caused mee to speake any thinge scante godly or religiously, who haue both caled hir my daughter, and am ready to take her life away. When he had saide thus, he tooke Cariclia by the hande, and made as though he would haue carried her to the fire vpon the altars above, and desired them to let the wordes that he spake, take such roote in their mind, that they would suffer him to do as he said. The whole multitude of the *Æthiopians* was moued with this that he said, & would not suffer him to lead Cariclia one foot further, but cried out suddenly aloude, saue the maide, saue the bloude royall, saue her whom the Goddess will haue saued, we thanke you, you haue done to vs so muche as the lawe requirereth, wee acknowledge you for our god king, acknowledge your selfe to bee a father, the Gods forgive

Tokens that
the people
loued their
king well.

of Heliodorus. Lib. x. 143

vs this office, you shal more displease them if you with stand their wil: let no man be so bold as to kil hir whom they haue preferred: you that are y^e father of y^e people abrode, be father in your owne house at home also. And first hundred things like these they spake to him. Laste of all to declare y^e they would not let him indrede, they stepte before him, and would not suffer him to goe forward, but desired him to appease the Goddess with some other sacrifice. Hydaspes was content with all his harte to yeeld in this matter, and without much a doo to beare this wished inforcement, and gaue the people leaue to wish him ioy of his good luck that he had, whom he saue to be very ioyful, thinking that anon they would make an end of their owne accord. But he standing neare to Cariclia, saide: deere daughter, that thou art my childe, both by tokens is proued, & wife Sifimithres beareth witness, but aboue all, y^e fauour of the Gods hath declared. But what fellow is this, that was taken with thee, and is now at the altar ready to be sacrificed, or howe dyd you call him your brother when you were brought into my presence at Siene first? For I thinke that hee shall not be proued my sonne to. For Persina had no more but you at one time. Cariclia blushed, & cast downe her eyes, and saide: I told you an vntroth in that he said he was my brother, but necessity forced me to make that excuse. But what he is indrede, he can tel you better then I: for he is a man, & therefore wil not be afraid to speak more boldly then I that am a woman. Hydaspes not perceiuing what she meant, saide: my daughter, pardon me, because I haue caused thee to blush in asking thee a question, whereto a maide ought not to answer. But sit you in the tabernacle with your mother. who will bee more gladd of you nowe then when you were borne of her, and wheras there is il at ease, comfort her with your presence, and tell her your affaires. I will see to the sacrifice, and seeke out some other maide, if there bee anie

The people
will not let
Cariclia be
sacrificed.

to

Caricia by
many circum-
stances decla-
reth her love,
but her father
vnderstand-
eth her not.

to be found that in your stead may be sacrificed with the young man. Caricia almost cried out, when she heard that the young man should be sacrificed: yet (because it was best) with much ado she concealed her madde affection, and touched the mark againe almost, and said: sir, you shall not neede to seeke any other woman, seeing the people haue remitted through me that parte of the sacrifice. But if any require it, you shall not onely seeke another woman, but another man too: if you do not, the muste you sacrifice none other but me with him. **God** so bid. (said he.) But why say you so? She answered, because that the Goddes haue appointed that I muste both liue and die with this man. Hydaspes not yet perceiving the effect of the matter, said: daughter, I praise this your curtesie, in that you haue pity vpon this Greek stranger, and your fellow, with whom in your iourney you haue false acquainted and desire to saue him. But he cannot bee deliuered from this offeringe. For neither pity nor religion will admitte that the custome of our countrey be all broken as concerning the making of sacrifice for victory: beside this, the people wil not be content, which scante was moued by the goodnesse of the Gods to pitie thee. Then said Caricia, King, for perhaps I may not call you father, if the gentlenesse of the Goddes hath saued my body, let the same gentlenesse also saue my hart: who is my hart, the Gods which haue by fatal destiny appointed this, do know very wel. But if this will not be granted, and that the slaughter of this stranger must needs adorne this offeringe, graunte me one request. Let me kill the sacrifice, and I will get me a name of stoutnesse among the Æthiopians, with a sword which shall bee the greatest thinge, and dearest that euer you shall be able to giue mee. Hydaspes was troubled with this & said: I vnderstand not what this contrarietie in your mind meaneth: who euen now did goe about to defend him and saue the stranger, and now

would with your owne hand kill him, as if he were your most fall enemy: neither do I see what honesty or glory can be in this fact, for one of your age. But put case there were, yet may you not by the lawe, for this is onely lawfull for the priestes of the Sunne, and Moone, and that not to all, but to the man that hath a wife, and the wife that hath a husband. Seeing it is so, your virginity will not let you haue your requeste, whiche wherevpon it should grow, I cannot tell. Cruelly saide Caricia to Pertina in her eare, that neede not to lette me, for if you will be content mother, there is one that can supply that name well enough. She will be contente saide Pertina merily, and God willing wee will marry thee to such a one as wee shall thinke worthy both for you and vs. Caricia spake more plainely, you need not chuse him that is chosen already, and as shee was aboute to saye somewhat more openly (for the present perill that shee sawe Theagenes in before her face emboldened her, and made her lay aside her maidenly shamesfastnesse) Hydaspes would heare her no longer, but said: O ye Goddes, how seeme you to mingle euill things, and good together to vs, that you may lesse one way or other this vnlucked for felicity of mine, in as much as you haue giuen me a daughter, that I thought not vpon, but haue made her in a manner mad: for that we not iudge her foolish, that speaketh too fond things? She called him her brother that was not so. When she was asked what this stranger was she answered she knew him not: then sought she to saue him as her friend, whome she knew not: which when it was denied her, she besought mee that she might kill him as her most enemy. When this could not be graunted her, because it was lawfull for none to doe it, but such a one as hadde a husbande, she saide that she was married, and named not to whome. How can she haue a husband, whome she selfe declared hadde neuer to do with her? Except this do erre in her
alone

The Æthiopian History

alone which is the surest rule that the *Æthiopians* haue, and neuer yet was proued contrarie, & would giue her grace, when she trode vpon it, to be vburned though shee had lost her maidenhead. At fewe wordes, I neuer saw any but she, that made the same man her friend, and enemy in one minute of an houre, & fained to haue a brother and husband, which neuer was so.

Therefore wile go you into the tabernacle, and see if you can bring her to her wittes againe, which is either made madde of the God that conuinceth in this sacrifice, or else is beside her selfe with too much ioy, for the good lucke that she looked not for. And I will goe aunswere the ambassadours which came from diuerse countries, and receiue such things, as they bring to welcome mee home after my victorie, vntill they haue found out another to be killed in her place, whom I haue appointed for that purpose. As soone as he had saide thus, he sat in a high chaire, not farre from the tabernacle, and commaunded the legates to come, and let him see what they brought. Harmonias the herauld asked him whither all should come together, or orderly euery nation by it self. Lette euery one come orderly (quoth he) that I may honour euery man as he deserues. Therefore (quoth the herauld) shall Meroebus your brother sonne come firste, who came euen nowe, but he carrieth till the souldiers that be about doe make him come. Thou bolte (quoth Hydaspes) why diddest thou not tel me of him presently? seeing thou knowest that he was no legate but a king, and my brothers sonne that deceased but late, whome I haue placed in his throne, and by adoptiō haue made mine owne heire too? All this I knewe, O king, sayde Harmonias, but I thought it best to tarry a time, for if a heraulde, haue neede to do any thing, especiall ye hee ought to carrie and wait for opportunity of time. Pardon me therefore I beseech you, if I durst not be so bold as to break off the pleasant talke, that you had with the

Meroebus a
yong king, to
whom Car-
cha was after
promised to
wife.

of Heliodorus. Lib. x. 143

Quenes. Let him come therefore nowe saide the king. He went as he was commaunded, and came by and by againe with his charge. Then came Meroebus, a tall and proper young man, at that time conning to mans estate, for he was seauentene yeare old, and higher then al other that were there, and had a comly crue of godly fellows that waited vpon him, and the Æthiopian enemy with greate admiration and reuerence, made him readie way. Neither did Hydaspes carrie in his seat, but arose to welcome him, and imbrace him with a fatherly affection, and set him beside him, and taking him by the right hand, saide, my sonne you come in good time, you shall beside celebztion of this solemn sacrifice, with me for my victorie, be royally married. For our Gods and the founders of our stocke, and the other heauenly personages, haue prouided me of a daughter belike which shall be your wife: the secrecies whereof you shall know hereafter, at this time if you haue ought to do with the people vnder your dominion, tell me.

Meroebus when he heard of a wife, what for ioy and shame, coulde not hide himselfe so in his blacke colour, but that men might perceiue that he blushed, and after he had stayed a while, he said thus: father the other legates that come, will giue you off the best, and most precious thinges that growe in their countries: but I, because you haue bene baliant in battaile, & declared your excellent manhode in noble exploitcs, haue thought it good to giue you a like gift hereunto. and therefore I giue you a man so well practised in bloudshedde and warre, that there can none be founde which dareth to haue to doe with him, in wastling and fighting, with plūnets of leade, and in ali manner of other exercises so sturdie, that no man is able to withstand his strength. Wherewith he badde the man come forth. Hee stepte out, and fell downe before Hydaspes. and was of such stature, being a man of the olde making, that when he stooped to

Meroebus
presenteth
Hydaspes
with a cham-
pion.

The Æthiopian History

kisse the kinges knees, hee was as high almost as those that stood about him. This done, he tarried not till hee was commaunded, but put off his apparel, and stood naked, and made challenge against all that would come, either with weapon, or with hande. After the kinge sawe that none would come forth, though he had made diuerse proclamations, he said: you shal haue a gift of vs like your selfe. And then he commaunded to fetch an old elephant, which was very great. When the beast was brought, he receiued it gladly, and the people suddenly fell in a great laughter, being well pleased with the kinges civility: many after they had laughed, and rested enough, it seemed they were ashamed of their fate. After whom came the ambassadours that the Seres sent, and brought to him two garmentes, one purple, and another white, the yarne thereof was spunne of the Spiders that breede in their countrey. After these gifts were receiued, and they had desired the king that suche of their countreimen as were condemned in his prison might be deliuered and had obtained their sute, the ambassadours of Arabia Felix came and offered to him odoriferous seaus, both of olives, and cinamon, and other swete saouours that grow in Arabia, w^{ch} the many talents, so that every place was full of swete odours. After these came they of Trogloditis, and brought golde, and a couple of Sciphes with bridles of golde on theyr heades. Then came the Blemmings which carried bows, and arrowes made of Dragons bones, and saide: we bring you, O king, such giftes as are not in value equal to the other, yet was there good accompte made of them (as you can say your selfe) at the shode in battaile against the Persians. They are (qu. Hidaspes) more worthe then other of greater price, for these are the cause why the other are brought vs: and then he bad them tell him what they requested. When they desired to haue their tribute abated, he released them of all foureene yeres.

This

What the ambassadours of happy Arabia gaue, what the troglodites gaue and the Blemmings.

of Heliodorus. Lib. x. 144

This done, when all were come that had anye message to doe, and were as well, or better rewarded then their giftes deserued. Laste there came the legates of the Axiomites, who paid no tributes, but were his confederates, and in league with him, wherefore they reioyced with him for his prosperous, and luckie voiage, and brought him giftes too, and amonge other a beast of wonderful and rare nature, as big as a Camell, whose colour was spotted and vpon his skinn there was like scales, his latter part was very loue and Lionlike, but his shoulders, forefeete, and beaste, were farre beyond the proportion of his other members: his necke was slender, and though the rest of his bodie was great, yet was his throat very small, his head was in fashion lyke a Camels head, but it was not past twice so bigge, as the Libian ostriches heade, wherein he roled his eyes, terrible, as if there had bene in them some redde leade: his gate was neuer chaunged, but wente not lyke noe beast either of the earth or water, but hee moued his legges on either side both at once, so that he moued his right legges, and left legges, not in order: nor one after another, but all his halfe body, with either of them: he was so tame and gentle to be dealt withall by vse, that he would be ruled of his keeper, with a little corde, and rather follow his will, then the line he was tied in, as soone as the beast was brought in sight all the people were afraid, and suddenly called it of the fashion and principal parts of his body Camelopardalis, and it made a great arate in all the place about the which the menne stood. For suche a chaunce befell, at the altar of the Moone stood two Bullockes, and at the altar of the Sunne, foure white horses to bee sacrificed: when the monstrous and strange beast came in sight, they were as sore troubled, and afraid as if they had seene a sprite, and one of the bulles, which as might be thought saue the beast alone, & two horses brake out of their handes that

The Axiomites gaue Hidaspes a straunge beast which is here describered.

The Æthiopian History

that held them, and ranne about as fast as they could, marry they could not breake out of the compasse of the army, because the soldiers with their shields had made, as it were a wall round, but they ran here and there, & ouerthrew all that stood in their way, & ere it vessel or any things els, so that there was a great shout, as well of those to whome they came for feare, as also for ioye and pleasure that other had to see them ouerrunne their mates, and tread them under their feete.

A wonderful
a true feat of
Theagenes.

Therefore Persina and Caricha, could not be quiet in their tabernacle, but commaunded to drawe the curtaine aside, and looked vpon that that befel There Theagenes either moued with his owne manly courage, or els stirred forward with strenght, sent him of God, when he sawe his keepers that attended vpon him, dispersed here and there, with the tumulte start vp suddenly (for before he knoeled at the altar, and looked euery minute to be slaine and toke vpp a cleast sticke, whercof there lay a great many vppon the altar and leapt vppon one of the horses that was broken loose and holding him by the mane in steede of a bridle, and with his heeles, and the cleast stick making him to go, followed the Bull. At the firste euery man thought that Theagenes would haue bene gone, and therefore incouraged one another that they would not let him goe out of compasse of the souldiers. But by that he did after, they sawe he did it not for feare nor to auoid the sacrificing: for when he had ouertaken the Bull, in verye shorthe time hee toke him by the taile and drave him forward of purpose to weary him in making him runn faster, which way soeuer he wente, hee followed after him, and with greate skill so toke heede to his shorthe turnes, that they hurt him not. After he had acquainted the Bull with this, he rode at his side, so neare that their skinnes touched, and their breathes and sweatte were mingled together, & he made them keepe so equall

of Heliodorus. Lib. x. 145

a course too, that those who were a farre off, deemed that they had bene made but one, & commended Theagenes to the heauens that had so straungly yoked a horse and a Bull together. And vpon this looked all the people: but when Caricha sawe it, she trembled and quaked, because she knew not what he meante, and was as sore afraid of his hurt, if he should by ill happe haue a fall, as if she should haue bene slaine her selfe, so that Persina espied it, & said: daughter what lackest thou? Thou seemest to be in euery daunger that this stranger is in. Truly I my selfe also am somewhat moued with him, and I haue pity of his youth, and I wish that he might be saued from this daunger, and be not sacrificed, so that the seruice of the goddess might not be altogether vnperfect and neglected of vs. What is a iest indeede said Caricha) to wish that he might not die for that cause that he mighte not liue. But mother, if you may saue the man, you doe me a pleasure. Persina not suspectinge the troath, but that she was a little in loue with him, whye thou shouldest not be saued, yet be not afraid to tell thy mother what acquaintance thou hast with him, and although he may be so carefull for him, though indeede this be a youthful motion and scant conuenient for a maide: A mother by nature knoweth how to conceale her daughters fact, and also one woman anothers escape, because perhaps they are like affected. When Caricha had very sorrowfully wepte, she saide: In this point aboue all other I am vnhappy, because when I speak to those that are very discrete, and quicke witted they vnderstand me not, and when I tel them my calamities they think I touch them not: now am I forced to tell the plaine troth, and hereafter to accuse my selfe openly. As she hadde sayde thus, and was about to tell her the matter truly, shee was stopped by a great crie of the people againe.

The propriety
of a motherly
loue.

For Theagenes, after he had let the horse runne as fast as he could, so long till his breath was equall with the

¶

Bulles,

The Æthiopian History

Bulles head, he let him go at libertie, and fel vpon the Bulles head betwene his hornes, and cast his armes about his head like a garlande, and clasped his fingers on his forehead before, and let the rest of his body hang downe by the righte shoulder of him. So that the Bull in going, hurte him a little. After Theagenes perceined that hee was weary with the greate burthen, and his muscles were faint with too much trauell, and that he came before the place where Hydaspes sate, hee turned himselfe before, and sette his fete before the Bull, who beate vpon his hofes still, & so tripped him. He being let of his course, and ouercom with the strength of y^e yong man, fell downe vpon his head and shoulders, so that his hornes stuck so fast in the ground, that he could not moue his head, and his fete stode vpwart, with which he sprauled in vaine a great while, and by his feblenes declared that he was ouercome. Theagenes lay vppon him, and with his left hand helde him down, but lifted his right hand to heauen, and looked merily on Hydaspes, and all that were there else, who laughed, and were much delighted with that sight, and they heard that the Bull with his lowing declared the famousnesse of the victo^{ry}, as well as if it had bene declared with a trumpet. On the other side was a great shoute of the people that said plainly nothing that one could vnderstand to his praise, but with their wide throates, and gaping mouthes (as in like assemblies doeth oft happen) they seemed to extoll him to the heauens with one consente. Then by commaundement of Hydaspes, the Officers ranne, and some brought Theagenes to him, other tied ropes about the Bulles hornes, and toke vp the horse, and ledde them to the altars againe. And as Hydaspes was aboute to say somewhat to Theagenes, the people both delited with the young man, and were singularlie minded to him, euer since they sawe him first, and also marueiling at his strength, but rather for spight they had

of Heliodorus. Lib.x. 146

had at Mercebus Æthiopian champion, cryed with one voice, let this fellowe be matched with Mercebus man, let him that receiued the Eliphant, haue to doe with him that ouercame the Bull. And because they were verie instant. Hydaspes was content: wherefore the Æthiopian was brought forth straight, who looked cruelly roūd about him, and went on his tiptoes stretching himselfe, and shaking his armes very arrogantly. When he was come neare, Hydaspes saide to Theagenes in greek, stranger, the people willeth that you shall haue to doe with this fellowe. I am pleased to doe as they will haue me, said Theagenes: but in what sorte must we be matched? In wrestling quoth Hydaspes. Why shall we not rather fight with swords (quoth he) that either I may do some excellent fact, or els with death if I be slaine content Cariclia, who hitherto hath concealed our estate, or rather giuen me my last farewell. What you mean quoth Hydaspes) to talke of Cariclia I knowe not, but you must wrestle, & not fight with weapō, because it is not lawfull to see any blood shed before the sacrifice be done. When Theagenes perceined y^e Hydaspes doubted least he should be slaine, & said: you do well to keepe me for the Goddess, and they shall haue respect to my buisinesse. And then he toke dust, and cast it vpon his arms and shoulders, that were yet sweaty with the chasing of the Bull, and shaked that off, that it sticke not fast to his bodie, and then stretched forth his handes and toke some footing, and bent his legges a little, and stode loose, at a worde all partes of his body were ready, so that he stode, and with great desire awaited for the aduantage at the close. The Æthiopian seing this, laughed iresfully, and triumphed scornfully vpon him: and ran suddenly vpon him, and with his elbowe hit Theagenes in the necke, as soze as if he had striken him with a leauer, and then drue backe, and laughed againe at his owne foolish conceite.

Theagenes
wrestleth
with Merce-
bus his man,
& ouercom-
meth him.

The Æthiopian History

But Theagenes like a manne alway from his cradle brought vpp in wraſtling, and thoroughly instructed in Mercuries arte, thought it good to giue place at firſt, and take ſome triall of his aduerſaries ſtrength, and not to withſtand ſo rude a violence, but with art to delude the ſame. Wherefore he ſcouped lower, and made ſemblance as though he had bene verie ſorrowfull, and laid his other ſide to receiue his other blowe. And when the Æthiopian came vpon him againe, he made as though hee would haue ſalne ſtat vpon his face: but as ſone as the Æthiopian began to deſpiſe him, and was encouraged well, and came vnadviſedly the thirde tyme, and liſted vpp his arme againe to take holde of him, and putting his right arme vnder his leſte ſide, and by liſting vp his hande, ouerthrewe him on a heape, and caſting himſelfe vnder his arme pittes, gripped his gorrebelly with much adoe, and forced him with his heeles to fall on his knees, and then leaſte on his backe, and claſping his ſiete aboute his priue partes, made him ſtretch out his legges, wherewith he did ſtay by himſelfe, and pulled his armes ouer his heade behinde him, and laid his bellic flatte vpon the earth. For this ſact the people gaue a greater ſhout then they did before, and the king himſelfe could ſtay no longer, but ſtarted from his ſeat, and ſaide, O hatefull neceſſitie: what a man are we forced to kill by our lawe? And when hee had called him vnto him, he ſaide: young man, there lacketh nothing, but that thou be crowned before the ſacrifice: ſurely this thy famous and notable victorie, but vnprofitable, and not continuall to thee, deſerueth a crowne. But ſo much as I cannot deliuer thee from this preſente perill, though I would yet will I doe all that I may for thee, withoute breache of the lawes. And there with he putte a crowne of golde vpon Theagenes head, and diuers men did ſee him wepe. Theagenes ſaid, then I

of Heliodorus. Lib.x. 147

I require you to let me obtaine this requeſt at your hand according as you haue promiſed. If there be no way to eſcape this murdering, commaund me to be killed by the hand of her that is ſound your daughter to day. Hydaspes was bitten with this word, and conſidered Caricias requeſt, which was like this, yet he iudged it no great matter to ſcanne it narrowly at that time, & ſay: ſtranger, I bad thee aſke that which might be granted, and I promiſed to perſorme it: beſide, the law preſciſely willet, that ſhe that killeth the ſacrifice, ſhoulde haue a huſband. She hath a huſband too, ſaide Theagenes. This man is mad, ſaide Hydaspes, and beſide him ſelfe, and one that hath giuen ouer himſelfe to death. The fire declareth that ſhe is a maid vnmariet, and neuer had to do with man, except you meane this Meroebus (I cannot tell how you ſhoulde come by knowledge thereof) which is not yet her huſband, but I haue promiſed her to him. Neither is he like to be, ſaide Theagenes, if I know Caricias mind, and if you will beleue me as a ſacrifice. God ſir, ſaid Meroebus, no ſacrifices ſhall be aliue, boe ſuch as be killed, and cut vp, do with their intrailes toll the ſoutherers what ſhall inſue. Wherefore father you ſaid well that this ſtraunge merchaunt was mad, and ſpake nothing to any purpoſe. Therefore if you will let one carry him to the Altar, and when you haue diſpatched your other matter that you haue in hand, then may you go about the ſacrifice.

Then was Theagenes carried as commaundement was giuen. But Caricia, who was comforted a little becauſe of his victorie, and hoped for better lucke: when ſhe ſawe him ledde alway, was then in ſorrow againe, and Perſina comforted her diuers and ſundry wayes, and tolde her that he might happen to bee ſaued, if ſhee would tell her the reſt more plainely. Caricia ſeing the time would not permit her to ſpue off any longer,

ſhe

told

Meroebus offended for that his champion had the spoile.

The Æthiopian History

told the chiefe and principl points to her. That while Hydaspes asked if there were any mo who had ought to say. Hermomas answered, here are no mo but the people of Syene, which with other presentes broughte letters from Oroondates, and they came but euen now. Then Hydaspes gaue them leaue to come to him, they deliuered the letters, which he opened and read: the contents whereof were these:

To Hydaspes the gentle and fortunate king of the Æthiopians, Oroondates the great kings deputie, sendeth greeting.

Oroondates
letters to Hy-
daspes.

For as much as when you ouercame me in battell, but moze in lofty courage of mind you gaue me a whole deputishippe of your owne courtesie, I shall think it no maruaile if you persourme a small request now. There was a certaine maide who in carriage from Memphis, happened to fall into your handes by chance of warre, and it was tolde me of such as were with her, and escaped out of your danger, that you commanded her to be carried captiue into Æthiopia, this wench I desire you to sende me, both for her owne sake, but mozte for her fathers, for whome I would see her safe kepte, he hath trauailed farre for her, and in this trauel he was taken prisoner in this time of warre by my souldiers, which lay in garrison in Elphantina, whome I spied, when I toke the viewe of those that escaped out of the battell, and he desired that he might be sent to your clemencie: you haue him such a man among the rest of the ambassadours, as may with his maners alone declare that he is a gentleman, and worthy onely with his behauiour to obtaine his desire at your hand. Sende him backe again to me I king, merry, who is not called onely, but hath bene ere now, a father too. When he had red this, he asked which of these is this y seeketh for his daughter?

They

of Heliodorus. Lib. x, 148

They shewed him a certaine old man, to whom he said: Stranger, I will doe any thing at Oroondates request, but I commaunded ten onely to be brought hither, and soz asmuch as one of them is knowne not to bee thine, loke vpon all the rest, if thou canst finde her take her with thee. The old man fell downe and kissed his feet, & after he had looked vpon them all, as they were brought before him and found her not whome he sought, he was verie sadde, and saide I king none of these is she. You knowe (queth Hydaspes) there is no want of good wil in me, if you find her not that you seeke for, blame fortune. For I giue you leaue to lok that neither here is any other beside these, nor in the tentes: when the olde man had bent his browes and wept, he lift vp his face, and looked round about him, and soudainely ranne forth, as though he had bene madde. And when he came to the altar he did winde his cloake rounde like a rope (for he had a cloake on then by chance) & cast it about Theagenes necke, and cried that al men might heare: I haue found thee mine enemie, I haue gotte thee thou mischieuous & accursed fellow: and although the officers would haue stayed him, and plucked him fro him, he hanged so fast vpon him, that he obtained leaue to bring him before Hydaspes, and the counsell. And there he spake thus: This man, I king, is hee who like a thiefe hath taken my daughter from me, this is hee who hath made my house desolate, & without any childe, he hath taken my hearte euen from the altars of Apollo. And now he sitteth at the altars of the Gods like a god and deuout man. Al that were there were moued with that which he did. Many they vnderstode not his words, but they maruelled at his worke. And when Hydaspes badde him tell plainly what he meant: the olde man (that was Caricles) concealed the trueth of Caricha, fearing least if she were dead by the way, that he should haue much adoe with

The Æthiopian History

Caricles tells
Hidaspes how
Carichia came
out of Greece

with her true parentes. But hee tolde that briefly which was little hurtfull in this sorte: I had a daughter, O king, if you had seene howe wise, and faire with all, shee had bene, you would haue thoughte that I had god cause to say as I do: shee ledde her life in virginity, and was one of Dianas priestes, which is honoured at Delphai: that maide this iolly Thessalian, hath stolne out of Apolloses temple: as he came beeing captaine of a holy ambassage to Delphi my native citie there to celebrate a certaine feast. Therefore it may well be deemed that he hath offended also against you, for that he hath displeased your God Apollo (which is all one with the Sunne) and defiled his temple. Furthermore, a false priest of Memphis was his companion in perforce, maunce of this his shauell and haynous facts. After I had bene in Thessalia, and required to haue this fellowe, and they were all content to deliuer him to me as a common plague of their countrey, wheresoeuer he were founde, I went to Memphis, which I deemed to be a place whither Calasiris would goe for diuerse causes. When I came thither, I found him dead, as well he had deserued, and was tolde of his sonne Thyamys, of all that belonged to my daughter how that shee was sent to Siene to Oroondates, where not finding Oroondates (for I came thither to) at Eliphantina I was taken prisoner, and staied: from whence I came at this present in humble sort to seeke my daughter and you shall doe me (vnhappy man) a good turne, and a deede wel becoming a king, if you will accept the deputies requeste made in my behalfe. And then he helde his peace, and wepte bitterly to confirme that he saide, Hidaspes turned to Theagenes, and what say you to this (quoth he) Theagenes answered, all that he hath laide against me in this accusation, is true: I am the thiefe, the vniuste man and the robber. As touching him: yet I haue done you

of Heliodorus. Lib x. 151

you a good turne. Therefore said Hidaspes, restore that which is not your owne, that because ye are vowed to the Gods, ye may be a cleane, and glorious sacrifice, and not seem to be punished for your offence. Pay (quoth Theagenes) not he that did the wrong, but hee that hath the commodity of it, ought by iustice to make restitution. Seeing therefore you haue her, restore her, for it is Carichia, whome he also will confesse to be your daughter. No man coulde rule himselfe any longer, but they were disordered in euery place, Simithres, who had withheld himselfe a good while, for al that he knew the whole matter that was in handling til it were bolted out, which by little and little came to light, then he came to them, and embraced Caricles and said: your adoptiue daughter which I once deliuered you, is well found, and known to be their daughter, whom you know your selfe well enough. Carichia also came out of the tabernacle like a mad woman, without regard what became of her kind and age, and fell at Caricles feet, and said: O father, no lesse deere to me, then those that begate me, take what reuenge you will of me, without any regard to the excuse, which some man might alleadge that it was the Gods will, and their doing.

Who ought
in Iustice to
make restitu-
tion.

Pertina on the other side kissed Hidaspes, and saide, husband, iudge that all this is so, and be sure that this young Greeke is your daughters husbande. The people in an other place reioyced, and almost daunced for ioy, and with one consent were all gladde of that which was donne, marry all they vnderstode not, but gathered the most parte of Carichia. Perhaps also they were stirred to vnderstand the truth by inspiration of the Gods, whose will it was that this shoulde fall out wonderfully, as in a Comedy. Surely they made verie contrarie things agree, and toynd sorrow and mirth, teares and laughter together, and turned fearefull, and terrible things

¶ v.

The Æthiopian History

To much ioy
blindeth the
wisest maiors
tenimes.

things into a ioyfull banquet in the end, many that weapt beganne to laugh, and suche as were sorrowfull to reioyce, when they founde that they soughte not for, and losse that they hoped to finde, and to be short, the cruell slaughters which were looked for euery momente, were turned into holye sacrifice. Then sayde Hydaspes to Sifimithres: right wise man what must we do? To refuse the sacrifice of the Gods is a wicked act but to offer them which they haue prouided for vs is y duty of deuoute men: we must therefore bethinke vs what is best to do. Thereunto Sifimithres answered not in Greeke but in the Æthiopian tongue, that all might vnderstand him, thus: through too much pleasure, O king, the wisest men are oftentimes blinded, you might haue perceiued at the first that the Gods liked not the sacrifice which was ordained, who haue nowe euery way declared that happy Carielia is your daughter euen at the very altars, and haue brought him, that brought her vp, out of the middest of Greece, as it had beene of purpose: they haue feared and troubled the horses and Bullockes too, that stood before the altars, wherby they declared that the greater sacrifices, which haue bene vsed amonge our auncesters shoulde nowe cease, and be vsed no more. And beside, declared this younge Greeke to be the maides husbande which may bee the ende and conclusion of this Comedye. Lette vs therefore suffer these diuine miracles to sinke in our mindes, and be healpers of their will, and do more acceptable sacrifices to them, and leaue murthering, of men, and women for euer hereafter. After Sifimithres had saide thus so lowde that all might heare him, Hydaspes who vnderstode also the tongue wherein hee spake, tooke vp Theagenes and Carielia, and saide: seeing that these things be thus appointed by the will and pleasure of the Gods, I thinke (howe seemeth it to you

of Heliodorus. Lib x. 152

to you y be here also) that it is not good to strine against them: wherefore before them who haue prozdained this, and you also which seeme with your consent to followe their fates and destinies, I wishe that these two may increase and growe in wedlocke, and giue them leaue to reioice either other, that they may ingender and haue chyldren. And if you shall thinke it good, lette this decree be confirmed with sacrifice, and let vs sal to worshipping of the Gods. The army consented thereto, and with clapping their hands gaue a signe that they were contented with the match.

Hydaspes then came to the altars, and ready to beginne sacrifice, said thus: O Sunne our lord, and lady Moone, for as much as Theagenes and Carielia are declared to be man and wife by your good willes, I am sure you will accepte of their offeringes, and suffer them to doe sacrifice to you. This saide, hee tooke off his owne miter, and Perlimas, which were the notes of their priesthode, and set one vpon Theagenes head, which was his owne, and the other vpon Carielias that was Perlimas, When this was done, Caricles remembred him selfe of the Oracles answered at Delphi, and saue that fulfilled in dede, which was promised before of the Goddess. Which was, that after they fledde from Delphi, they should come at length to a country schort

with burning Phcebus beames:
Where they as recompences due,
That vertue rare doth gaine:
In time to come ere it be long,
White Miters shall obtaine.

Thus after they had on these white miters, and were made priestes by the voice and opinion of Hydaspes, and had done sacrifice very well, they roade in Chariottes drawen with horses, Hydaspes and Theagenes in one, Sifimithres and Caricles was in an other, and Perlima,

with

Theagenes &
Carielia, are
married by
consent of
Hydaspes.

The prophe-
cy in the end
of the second
booke fulfilled.

The Æthiopian History

with Caricha in the third, but theirs was drawn with
two white oren to Meroe with great joy, and melodye
of instruments of musike, to accomplishe the secreter
affaires of Celoblochem the citty for more solemnities
sake.

Thus endeth the Æthiopian historie of Theagenes
and Caricha, the authour wherof is Heliodorus of Em-
essa a citie in Phcenicia, sonne of Theodosius, which set-
ched his petigree from the Sunne.

The end of the tenth and last booke
of Heliodorus his Æthiopian
Historie.

REPRODUCED FROM THE COPY IN THE

HENRY E. HUNTINGTON LIBRARY

FOR REFERENCE ONLY. NOT FOR REPRODUCTION